

# **CENTURIES OF IGBO CIVILISATION**



**ORIGIN, COSMOLOGY & EPISTEMOLOGY  
OF THE IGBO PEOPLE**

**OBI BARTH OYIBO THOMPSON**  
ELDER, IGBO LEADERS OF THOUGHT

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the Igbo People**

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**Obi Barth Thompson (De-Oyibo)**  
**Elder, Igbo Leaders of Thought**

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## Dedication

**"Centuries of Igbo Civilisation"** is dedicated to all peoples of Igbo ancestry all over world --- in Africa, North America, the Caribbean, and the relatively handful in Europe. These include descendants whose ancestors were Ndi Igbo by and before the 16th Century CE, before European invaders and colonialists started invading Igboland, carting away millions of Igbo people as cargo and merchandise to the Americas and elsewhere.

I write this for my grandchildren and their great descendants that they may never forget who they are and the history of their ancestors. Perhaps it is also in the best interests of all Nigerians that this is written. The self-serving stereotyping of Ndi Igbo to fit into colonial and neocolonial narratives --- particularly the Biafra - Nigeria War propaganda and January 15th 1966, military coup deliberate anti-Igbo misinformation --- has not served the best interest of Nigeria. We must all wakeup and grow up.



# Acknowledgements

It was my privilege to work on this book with some special individuals and teams. I specifically hereby acknowledge a team of scholars from Olokoru, my native community. These are: Ginika Nwakama, Chimezie Uzuegbu, Chidinma Okezie, Obioma Ogbonna, and Chijioke Oriaku. They helped me organise the various topics and subjects I had gathered into manuscript.

Chidi Osuagwu discussed the background to the colonisation of Igboland with me on various occasions and also read the manuscript of the book and offered invaluable advice. It was also my privilege to have Kalu Uka and Ngozi Onyioha-Orji who separately and individually provided me first class editorials services. I am immensely grateful for their devotions. Finally, I am grateful to Emma Uzoma Okereke, who helped me with the format and structure of the book. Often, I was overwhelmed by emotions when I saw the pride and enthusiasm of these wonderful people who made me realise that this book is overdue for public attention and the conscience of humanity. Each and every one of these wonderful individuals made the contents of this book the story of their ancestors. I know we have started a journey beyond our immediate event horizon.





## Epigraph

"In the light of our first dawn, before foreign shadows fell upon our land, the spirit of the Igbo shone pure and indomitable. We are Ndi Mbu—the First Ones—whose legacy is woven from the ancient wisdom of Ife, echoing through time and defying the silence of forgotten centuries. May our story, born of resilience and truth, guide us back to the source of our identity."



## Foreword

The best possible foreword to this book: CENTURIES OF IGBO CIVILISATION, would have been written by Dr Peter Alexander Ashikiwe Adione-Egom, who wrote *Tae Igbo Spirit*, a seminal essay on the identity and essence of Ndigbo - Ibo Granmoun (The Great Igbo People), as Haitian Revolutionists, 1791, styled them.

I have known the author of this book, Obi Barth Oyibo Thompson, for nearly sixty years. He was the young commandant of the camp where I trained to fight for Biafra's freedom. He has always had the severe aspect of a traditional Igbo person. Characteristically, he lost patience with the professional Igbo archaeologists, historians, etc. who he had been persuading to write on the subject. Ultimately, he wrote it himself.

Of course, like all things natural, there are dedicated contrarians; Igbo haters, fearers, and persecutors. Like Thomas Jefferson who feared French Negroes (after the Haitian Revolution). Like Napoleon Bonaparte who, for the Igbo led Haitian rebellion, wished to ensure that The Blacks Never Marched on the Earth Again. Like the British in Nigeria who, losing to the Igbo side In both Haiti and the American Civil War, work to achieve Napoleon's Igbo Erasure, cheered along by carrion-eating local Hyenas. Although they have seized the territorial space of Igboland, and its resources, the British have not, yet, acquired sovereignty over Igboland because the Kolanut still "Speaks only Igbo

language", which encapsulates the spiritual and ritual essence of Igbo civilisation.

When British Governor-General, Frederick Lugard, describes the Igbo, 1918, as most industrious and religious people who must, nevertheless, never be entrusted with power to obviate the rebellion against British imperialism, the message is straight and clear. To keep Igbo down is to keep imperial control of Nigeria. To keep Nigeria down is to control the Black Race.

Lugard's prescription, which the British have applied diligently, has worked remarkably. Nigeria and Black Race have in fact been enslaved for more than a century.

That these facts are in the public domain, in this information age, as the Igbo are being, systematically, destroyed by adversaries while their pseudo-elite sleepwalk, vain-gloriously, through Life, accounts for the strong polemical language of this book.

Might as well be best it is written by him! The needed interdisciplinarity he brought to the endeavour is difficult to match.

When the 8-volume UNESCO General History of Africa, 1981-1993, wrote that the Bantu Migration, with accompanying Iron Technology, that populated Black Africa originated in Eastern Nigeria, not many people took note. Hearing the mention CENTURIES OF IGBO CIVILISATION might, also, take most people by surprise. That is until

people read the book to realise that the period in question refers only to the very recent, the current Holocene phase of Igbo Deep History.

Igbo deep history is of true Ndi Gboo, the First people, a history of true Early Man. It is best for each person to read Obi Barth Oyibo Thompson's CENTURIES OF IGBO CIVILISATION and decide on how best to react to a truly historical event, and how to follow up. Hence, the author is donating this book to the public, absolutely free of charge.

**Chidi G Osuagwu**

*(Philosopher-Scientist; Former Chair, African Future Earth Committee)*



# Preface

This work is born of necessity—a call from the heart of Igboland that can no longer be silenced. I write these words with the fervor of ancestors whose voices echo from the depths of time, demanding that the true story of our people be told. For centuries, our civilization flourished in brilliance and resilience, only to be obscured by the shadow of colonial greed and relentless erasure.

In these pages, you will journey through the origins of a people who have long defined themselves as Ndi Mbu—the First Ones, the ancient bearers of wisdom and light. Our history is not merely a tale of past glories, but a living testament to survival, resistance, and the undying spirit of a race that has always known its worth.

This book is a tribute to the elders who preserved our sacred narratives, to the warriors who fought against injustice, and to the youth whose restless spirit now demands truth. It is an invitation to rediscover a heritage steeped in cosmic wonder, profound philosophy, and the enduring struggle for dignity. May these words ignite the fire of remembrance and inspire a return to our true self—a self-unbound by the lies of those who sought to rewrite our legacy.

Thompson Obi Barth Oyibo  
Elder, Igbo Leaders of Thought

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# Introduction

The history of the Igbo race, perhaps the world's most advanced people of antiquity for several centuries leading to as recently as the 9<sup>th</sup> Century CE, ought to be told in *Okwu Igbo*, Igbo language, perhaps also the most advanced language of the time. The fact that this writer, born and bred in Igboland and Igbo culture cannot effectively tell this story in *Okwu Igbo*, by itself speaks for the calamity that befell my ancestors, the Aboriginal Igbo upon their tragic encounter with armed Western European invaders who attacked them in their sovereign space and imposed an alien culture on the people. But it is a Story that must be told.

Hence, this has to be written for the benefit of mankind because time is running out for my generation in the Igbo race: the generation that grew up with grandparents who grew up in pure aboriginal Igbo society before contact with the English, and who (the grandparents) also knew their grandparents – the great, great grandparents of my generation, a generation that lived relatively recently, only about 200 years ago. This has to be written because the priceless centuries-old history of the Igbo race our ancestors persevered to preserve for us, despite relentless deliberate efforts to totally delete and erase their story from the annals and memory of humanity – the backbone of our existence as a distinct race on Earth – may be lost forever. This would be a catastrophic loss of the knowledge of what it means to be Igbo, the price our ancestors paid for being Igbo, the price our ancestors paid in defence of ancient Igbo civilisation, values, belief, and spirituality – price the Igbo race started paying with their blood since the 17th, 18th, 19th and through the 20th to the 21st centuries, in the struggles for freedom in United States, the Caribbean, and Mexico – the supreme prices the Igbo race is

still paying through the killing fields of Biafra and attempted genocide against the race in Nigeria.

It is important that the present generation of the Igbo race understands the root of our distress and discontent in Nigeria. This has to be written because I foresee that the Igbo race is at a cusp, a dangerous tipping point, perilously standing at a precarious precipice. That being the fact, this has to be written in order to exonerate myself from the verdict of my mother, an illiterate widow who singlehandedly raised me. She warned me that a human being, no matter his existential circumstances, owes *Something* to the *Future* of his community; and that the moment a man foresees problems in future and accepts that the society of his time lacks leaders who can tackle the problem one way or the other, – selfless men of integrity, dignity and courage to confront the problems – he has convicted and declared himself part of the problem.

This has to be written because of the palpable anger of a generation who are mad at us, their parents and grandparents, who they alleged betrayed them by abandoning Igboland and settling elsewhere in Nigeria, where these young Igbo were born and may live all their lives, in the delusion that, beyond being one country, Nigeria is also a nation to which they belong as citizens, but are instead, being called all sorts of names and being asked to leave.

This has to be written because there is urgent need to diffuse the boiling tension, simmering anger and chaffing in Igboland, particularly among our disappointed disillusioned youths who feel a desperate need to take matters in their own hands, having been betrayed by Igbo political elite, the present corps or genre of Igbo leadership. This has to be written

because there is now among us a generation, not the descendants of those who, like myself, survived pogrom and genocide against the Igbo in Nigeria, but rather a generation of those Igbo people that were murdered in cold blood in the endless recrudescence of Igbo killings in the streets of Nigeria and the battlefields of Biafra, or were starved to death as a *legitimate weapon of war*. They have now come back (reincarnated), and are asking us, why? They heap accolades on Dim Chukwuemeka Odimegwu-Ojukwu who tried to pull the Igbo race out of Nigeria, despite the catastrophic consequences of that unwise adventure, while they denigrate and curse the memory of Dr. Nnamdi Azikiwe, the foremost leader in the struggle for independent Nigeria and an Africa freed from English colonisation and imperialist exploitations, the ultra-nationalist and advocate of *One Nigeria*, in the belief (delusion) that all her ethnic constituents could be held together as one united nation of all her peoples, where no one is oppressed. Unknown to this Igbo generation is that both Azikiwe and Odimegwu-Ojukwu are victims of the same treacherous villain; that both Dr. Nnamdi Azikiwe and General Chukwuemeka Odimegwu-Ojukwu did not understand the nature of the beast. They did not understand the nature of imperialism and the ouroboros of its different incarnations called neo- colonialism, a hegemony and a very dangerous Prometheus. They did not understand that in pursuing its material interests, the Western World has neither a soul, conscience, moral consideration, idealism, nor ideology to restrain it from grand evil.

This must be written because the present and future generations of the Igbo race must wake up to the fact that since January 15, 1966, the Igbo race has been under continuous well-coordinated, well scripted, well financed, brutal and relentless psychological attacks, using all tactics

and strategies, often outright kinetic, no hold barred. The traducers of the race are by their false and toxic narratives, ruthlessly trying to reconstruct the Igbo mindset and self-perception, and fraudulently try to re-write history by denying and trying to obliterate all sacrifices the Igbo race made as foremost leaders of the struggles for the liberation, freedom and dignity, of all Africans the world over, and their national independence. This has to be written because despite the clear facts in evidence that the January 15<sup>th</sup> 1966 coup in Nigeria was essentially to stop indirect attacks to intimidate and impose feudal hegemony on Yorubaland and the Middle Belt region of Nigeria through anarchy and wanton killings of innocent civilians by political forces backed by the Nigerian federal government of the day, the Igbo race continues to be persecuted by the intended and the *de facto* beneficiaries of that coup, who call it an Igbo attempt to inherit neo-colonial Nigeria.

This has to be written because, ironically, the Igbo antagonist in Nigeria blame us for agreeing to the British proposal for a *United one Nigeria*, while aggressively pushing narratives to portray ethnic bigots as patriots of their Nigeria. Shameless of falsehood, those who deceitfully parade themselves as patriots of the British-made entity called Nigeria, are relentless in their efforts to replace Dr. Nnamdi Azikiwe with Chief Obafemi Awolowo and Alhaji Ahmadu Bello, the duo known for their irredentist parochialism, champions of the interests of their ethnic groups and Regions above the interest of a *United One Nigeria*. Hence, today, Nigeria is a country where her exploiters, the reckless and shameless looters of her national treasury, have the effrontery to parade themselves as the true Nigerian nationalists, provided they are not Igbo – the race that really paid the price for the existence of Nigeria as one political entity.

This has to be written because there is a danger of truth and facts of History being easily destroyed, erased, and replaced with lies and falsehood constantly repeated over a long time, as Joseph Goebbel ignobly noted. Yes, God cheated the Igbo race by gifting some sections of Nigeria with a disproportionate share of liars than it gave the Igbo race. God cheated the Igbo race by gifting other ethnicities with expert propagandists and manipulators of public opinion, evil geniuses with amazing capacity for pasting lies over Truth. But History warns that the lie shall die when its work is done, while the truth eventually prevails, even when nobody is interested in it.

This must be written because the Igbo traducers and their paymasters have expanded the killing field, in a ceaseless war against Igbo, to include wicked and ferocious false propaganda attacks on the Igbo Mind and Psyche, as their new frontier battlefield, where they hope to finally destroy whatever is left of the aboriginal race. This has to be written because *Ndi Igbo* cannot, and dare not, lose this seemingly soft and non-kinetic but most dangerous lethal war against Igbo race.

This has to be written because Igboland is now a political space occupied by vainglorious mannequins, a brood of selfish, corrupt and dishonest cowards, who now see themselves as lords over Igboland, thieves who steal with impunity the stupendous sums of money allocated to the States of Igboland for development; who behave as if the stolen sums are accruals to their prebend – hoping that provided they do the bidding of their sponsors, the stolen wealth can create for them and their descendants an eternal aristocracy over Igboland. Obviously, they know nothing about the Igbo race archetype.



This has to be written because once again, unfortunately, it is zero hour for the Igbo race, and the Igbo must wake up and recognize the challenges they face, instead of simmering in anger and frustration as they have resorted to. I have to write this because, given what has been happening in Nigeria since 2015, specifically since the election of Mohammadu Buhari as President of Nigeria, followed by the February 25<sup>th</sup> 2023 Presidential election, generations of the Igbo are demanding from my generation an explanation for the obvious animosity of the Western Europeans and their Nigerian puppets, towards the Igbo race.

Above all, this has to be written because as our ancestors cautioned: Onye n'amaghi ebe miri siri bido ima ya, agaghi ama ebe oga esi bido ize ya mgbe di n'ihu – He who does not know where the rain started beating him would not know where to start avoiding being drenched in future.

**Part One**  
**The Aboriginal Igbo Race**

## The Origin of the Igbo Race

*Ndi Igbo*, an African race with distinct genetic and phenotypic identity, call themselves *Ndi Mbu*, *Igbo gbo-o*, meaning: People of an Epoch without a precedence, *The Ancients*, *The First Ones*. In their Metaphysics, Mythology, Folklore and oral narratives in Igbo language, they talk of *Mgbe Mbido*, the Beginning (of Time), *Mgbe Mbu*, an Epoch without precedence. They believe that they are the first humans created by *Chi Ukwu* / *Chukwu* – the Homo Sapiens that evolved at the cradle and dawn of humanity over 300,000 years ago. In their Cosmology and Story of Evolution of the Universe, they call themselves *Ndi Ife*, a people who emerged from Ife, Light.

Archaeology and Anthropology have firmly established that the Igbo race is autochthonous in their present homeland in the South-Eastern region of Nigeria. They were already there by the Palaeolithic and Mesolithic periods, several thousands of years ago – long before the onset of the relatively recent Holocene (11,700 years ago). To date, there is no evidence to suggest that they ever left their present homeland in the South-Eastern region of Nigeria, or that they emigrated from anywhere, even during prehistoric times. To the contrary, Anthropology confirms that the reverse is the case. There were waves of human migrations from Igboland (the geo-political space called the Southeast region of Nigeria and its environs), to different regions of the world where the migrants became the progenitors of other tribes of humanity. These waves of migration are what Arche–Anthropologists refer to, collectively, as the so-called Out of Africa migrations – which did not start until the Mesolithic Epoch (10,000 – 5,000 BC), when the Hunter and Gatherer society emerged. It continued at intervals over

several Epochs of human history in antiquity, even to as recently as during the African Humidity Period (AHP) termination, which some 18th Century European scholars misidentified and (wrongly) termed the *Bantu Expansion*

It is also noteworthy that it is from Igboland that the skeletal remains of the *Ugwuele Man* were excavated by a British archaeologist, Thurstan Shaw, in 1964. The said skeletal remains of the *Ugwuele Man* were carbon-dated by UK Archaeology Department, which established that the *Ugwuele Man* lived and died between Late Pleistocene and Early Holocene, between 100,000 – 200,000 years ago. Archaeology, using the most modern tools, also established that *Noah's Flood* was around 2,800 – 2,500 years ago; that ten generations separated Adam and Eve from Noah (approximately 250 years). Enoch, the first semitic-centric cosmologist (author of the *Book of Enoch*, a fantastic fable of the Near-East universe), was only of the seventh-generation descendants of Adam (Genesis 5:18 – 24). He knew nothing of humanity beyond the Near East, including Egypt and Mesopotamia. Certainly, he knew nothing of the Igbo race that existed long before his ancestors. Archaeology has also established that: Abraham was born in Ur Mesopotamia in 1996 BCE and died in Hebron, Canaan around 1826 BCE; Isaac (son of Abraham) was born in 1856 BCE and died around 1676 BCE in Mamre, Canaan; Moses (leader of the Israelites) was born in Goshen, Egypt about 1,300 BCE and died in Moab, Transjordan, in 1180 BCE. These facts indisputably establish that the *Ugwuele Man* had lived and died several thousand years before Adam and Eve, Noah, Abraham, and all the patriarch of the Jewish and Arabic races were born. Again, these facts invalidate the Judeo-Christian based *Creation Story* as the *Origin of Humanity*. Indeed, the Igbo race were already on

Earth before the Judeo-Christian biblical *Creation Story* narrated in the Christian Bible *Book of Genesis*.

These facts are to be born in mind in understanding and appreciating the meaning, implications, and the impact of *Ndi Igbo* describing themselves as *Ndi Mbu*, *Igbo gbo-o*, *The First Ones*, *the Ancients*. They are also in aid of understanding Igbo Metaphysics, Mythology and Folklore when they talk of *Mgbe Mbido*, *Mgbe Mbu*, the Beginning of Time; and in their Cosmology and story of Evolution of the Universe where they call themselves *Ndi Ife*, a people who emerged from Ife (Light). *Light* is a quantum of the electromagnetic spectrum (EMS). Light emerged in the early Universe approximately 380,000 years after the Big Bang, during the era known as the *Recombination Era*, around 13.6 billion years ago --- long before the Homo Sapiens (NASA: *The Universe's First Light*). It is an entity without human patriarchy.

In order to understand the history of the Igbo race leading to their present circumstances, it is necessary to understand the history of humanity itself, the story of the origin of Homo Sapiens, and how humans dispersed from one geographic space to all over the world, and the genetic and phenotypic changes that occur as any biological entity in nature strives to adapt to new (often initially hostile and challenging) environment, in order to survive. This, over time, gives rise to human populations with different physical, genetical and psychological characteristics – so much so that beings from a common ancestry can self-evidently deny ever having had a relationship with each other. It is ignorance of this fact that apparently lends to ridicule Igbo claims of being the ancestor-race of all mankind.

Nonetheless, it is well established and accepted that all modern human populations originated from *somewhere* in Africa, about 200,000 - 300,000 years ago. It is also well established that about 60,000 – 70,000 years ago (58,000 BCE - 68,000 BCE), there was a wave of human migration out of Africa to other geographic spaces on the then free and virgin Earth. This is referred to in Archeo- Anthropology as *Out of Africa II (OOA II)* or the *Upper Palaeolithic Expansion*. The initial *OOA II* migrants are referred to as ancestral population (P). They sequentially colonised themselves in specific isolated spaces where they become the *Founders* (F1 population).

Over time, *OOA II* migrants gave birth to several filial offspring, (F1, to F<sup>nth</sup> populations). Centuries after, F<sup>2</sup>, to F<sup>nth</sup> populations segregated and migrated to new environments where they further isolated themselves in colonies. New populations arise from inbreeding within the migrants in their different isolated colonies, thereby giving rise to population colonies with minimal genetic diversity. As the filial of the migrant progenies continue to adapt to new environments, natural selection occurs causing genetic mutations. Eventually, the mutant genes result in significant variations from the genes of the ancestors, resulting in a *genetic drift* – a natural process resulting in the genes of progenies of a specie differing from those of their common ancestors due to inbreeding, loss of genetic diversity, and natural selection, as populations struggle to adapt and survive in new environments. Ultimately, populations arise with genes that are significantly different from those of the Ancestor Population (P). This process is what the science of *Species Evolution* explains as *Serial Founder Effect*.

Genetic drift is a very slow evolutionary process that takes millennia. For example, even as late as 10,000 – 5,000 years ago (Mesolithic Epoch), *European Hunter-Gatherers*' tribes had the same phenotypes as those of 21st Century Africans south of the Sahara, 40,000 years after OOA II. Even then, 21st Century Europeans and other races still have some genes they inherited from their African (allegedly Igbo) ancestry. 21st Century Europeans still have genetic markers such as Mitochondrial DNA haplogroups L3 (mtDNA), Autosomal DNA, SLC24A5, Lactase persistence and Major Histocompatibility genes inherited from their African ancestry. Mutation of Kit Ligand gene (KITLG) resulting in variations in skin pigmentation, to enable inhabitants of a geographic space adapt to differences in intensities of solar radiation, takes millennia. The farther north a population lives from the Equator, the '*lighter*' the skin colour.

Though these genetic changes require a very long time, it is however well established that by 500 BCE (less than 3,000 years ago), *genetic drift* had changed every aspect of the *migrant settlers*' populations' identity, so such so that they had become genetically, phenotypically and culturally different from those of their African ancestors. Before then, the *Western Hunter Gatherers* had separated from their Eastern Eurasian ancestors and emerged as a distinct entity that became the ancestors of modern Europeans. They scattered from what we know now as *British Isles* to the *Carpathian Sea*, across western, southern and central Europe.

By the Medieval Period, the descendants of OOA II migration had ultimately differentiated and consolidated themselves into several reproductively isolated ethnic groups, with different languages and

culture, to the extent that certain races became the dominant populations within specific geographies. For example, the Europeans of the Germanic tribes of present-day Western Europe – Germans, the French, and the English – were located in the Pontic-Caspian Steppes, the Caucasus (present day Russia, Ukraine, and Belarus). However, the Angles and the Jutes continued to migrate from modern day Germany and Demark respectively and finally settled in the place we now know as England. During the 5th and 6th Centuries CE, the Angles, the Saxons, and the Jutes, continued their quest for territorial conquest. They marched from continental Europe and conquered the territories of Celtic tribes, and named the conquered territory *Englanda* (meaning, land of the Angles), which we now know as England. They installed themselves as feudal overlords over the conquered Celts and became the Nobles. Centuries later (1066 – 1154), the Normans (meaning people from the North), a horde of Vikings (Norwegians and Danes) conquered the Angles, the Saxons, and the Jutes, took over the territory (*Englanda / England*), and made themselves Royals, the monarchy that endured from then to the present – through the Plantagenet (1154 – 1485), the Tudor (1485 – 1603), the Stuarts (1603 – 1714), the Coburg-Gotha (1714 – Date).

Thus, by the 16th Century when Western Europeans made contact with the Igbo race, the populations of those Western European nations were either the descendants of conquerors who came from elsewhere, seized and occupied other people's territories and established themselves as feudal owners of the conquered lands, or the descendants of the conquered and vanquished ancestors whose lands were seized by force of arm. An awfully frightening *civilisation*, built on violence and unprovoked savage aggression and surprise attack on peaceful people,



for no other reason or purpose than territorial conquest and usurpation of conquered peoples' territories, had evolved and firmly established itself as a 'civilized norm' among Western Europeans. Besides, unaware that they once had the same appearance as the Igbo and other native Africans, the Western European invaders associated their physical appearance as evidence of biological, spiritual and cultural superiority over the Igbo race. In addition, a doctrine of how a conquered people should be treated was already established and accepted in European culture. For example: i) Angles, the Saxons, and the Jutes upon conquest of the Celts (5th – 6th centuries), displaced and assimilated the Celts and shared Celtic territory among themselves as their Kingdom. Northumbria (in the north), Mercia (in the midlands), Wessex (in the south), and Kent in the southeast. By 7th and 9th Centuries, the Anglo-Saxons had taken over all Celtic territories to include Wales, Cornwall and Scotland. The Celts were also subjected to enslavement and expulsion from their native land. Celtic culture, language and traditions were suppressed and replaced by Germanic customs. (ii) Centuries later, upon defeat of the English army (Battle of Hastings, 1066 – 1071), the Normans deposed and dismantled the English – the descendants of Angles, the Saxons, and the Jutes, who had earlier conquered the territory and named it England and imposed feudal rule on it. Norman aristocracy replaced the Anglo-Saxons. They took over power and land of English nobles (which the English had expropriated to themselves upon defeat of the Celts). Norman culture, language (old Norman), and institutions were imposed on the English. This later resulted in blending of Norman and Anglo-Saxon traditions, thereby giving birth to what the world now known as Anglo-Saxon traditions. (iii) By the 11th – 13th Centuries, the Normans conquered Ireland and displaced the native populations and culture and

imposed English language. This colonisation continued till 1536, the Tudor Conquest of Ireland. (iv) By 1607, English colonisation of America began. The philosophy of either total extermination or enslavement of native population caused no moral discomfort for West European Christendom. From 1500, almost every Western European nation was in a frenzy quest of other peoples' territories. It was a matter of prestige and display of might. By 1600 – 1858, England had conquered India and annexed it to its Empire. India with Aryan Brahmin elite provided them a template of how to deal with *non-whites, a more humane way than total liquidation or enslavement meted to the Native Americans*.

As a result of the above historical facts, unprovoked military attacks on other people and seizure of their territory presented no moral distress or burden of conscience for West Europeans when they made first contact with the Igbo race. For them, unprovoked military attacks of other people and seizure of their territory was just a centuries-old-traditional-sport of *fair competition* among Europeans, in which the militarily strongest conquers a territory and takes all, a zero-sum sport. Igboland and other territories belonging to other African people were just a sporting ground.

I dare say here, perhaps for the first time anyone dares to say so, that the generation of Europeans that made the first contact with the Igbo race were psychologically disturbed. They exhibited *proxy violence syndrome*, an unconscious desire to inflict on a totally innocent person, the very same harm that was done to you and or your ancestors. Now identifiable and treatable are a number of other underlying psychological anomalies which the European patients could have been

suffering from but were not aware of at the time. They could have been suffering from *raw sadism*, *displaced aggression*, *transference aggression*, *lateral violence*, etc. This fact is supported by the history of the nations that invaded Igboland, which indisputably shows that their citizens were either the descendants of conquerors who came from elsewhere, seized and occupied other peoples' territories and established themselves as a hegemony and feudal owners of the conquered lands, or the descendants of the conquered and vanquished ancestors whose lands were seized by force of arm, and therefore suffering *proxy violence syndrome*. The details laid out above distil especially important undisputed scientific background facts which, if not understood, the tension between *Ndi Igbo* and descendants of the Germanic race, from the 16th Century to date, cannot be understood.

As a result of all the above historical scientific facts and psychological conditions, some European scholars who speculated on Igbo origins were handicapped and sabotaged by their own history and mindset. They did not know of any race on Earth that did not migrate from somewhere, to their present homeland – either as descendants of peaceful immigrants, or as descendants of conquerors of the territories they presently occupy. To them, the idea of a race being autochthons in their present environment is a fallacious fable. This is the mindset and mental climate of some European scholars, who were unaware that their anthropological hypothesis and theories of Igbo origin were self-referential. The Igbo history and experience were the direct opposite of theirs. They genuinely, and perhaps, innocently, did not believe that some people could be autochthonous or native to their present homeland. In their mindset, the pre-history of every African society must be the same as the European anthropological evolution model:

migrate from your ancestral homeland to anywhere in Europe, kill or destroy whoever or whatever stands on your way, takeover the territory, and march on.

Another critical point is that those Europeans who invaded Igboland in the 16th century were innocently ignorant of their African ancestry. It was not until the 20th Century that anthropologists, archaeologists, and biologists, could provide conclusive scientific evidence of Africa being the homeland of all human races (Refs *Taung Child*, Raymond Dart's discovery of *Australopithecus africanus* fossil in 1924; *Lucy*, Donald Johnson's discovery of *Australopithecus afarensis* in 1974; *Ardi*, Tim White's discovery of *Ardipithecus ramidus* in 1994). Also, until very recently, there was no knowledge of the genetic evolution processes that led to physiological differences between races (*Mitochondrial DNA* by Rebecca Cann and Mark Stoneking, 1987; *Y-Chromosome* by Paolo Francalacci, 1998).

Thus, beyond conquering and acquiring territories and *loyal servants* for His or Her Imperial Royal Majesties (Queen Victoria, 1837-1901; King Edward VII, 1901 – 1910; King George V, and King Edward VIII; 1910 – 1936; King George VI, 1936 – 1952 etc), the invaders did not believe they had anything in common with the natives of conquered territories. As stated above, the idea of common humanity was non-existent at the time. Christianity had also speculated that any person with dark skin was a progeny of Ham, the accursed son of Noah (*Genesis 9:25*). To the invaders, *Ndi Igbo* were just another bunch of *Black African savages* who needed to be defined – told their history and put in their proper place by a superior race and civilisation. It is a realisation of these facts that conduce the minds of both the villain and

the innocent victims to reconcile and make peace.

However, beyond the prejudice and primordial bias, *arrogance-in-ignorance*, and the psychologically diseased mindset of the European invaders of Igboland – beyond all toxic narratives and political contraption to keep *Ndi Igbo* in check and alienate them to everyone else for purely imperialistic colonial interests – what are *Ndi Igbo* really saying in their Metaphysics, Mythology, Folklore, by describing themselves as: *Ndi Mbu*, *Igbo gbo-o*, *The First Ones*, *the Ancients*; and when they talk of *Mgbe Mbido*, *Ndi Mbido*, *Ndi Mgbe Mbu*, the Beginning – people of an Epoch without a precedence? What are they saying, in their Cosmology and Story of Evolution of the Universe, when they call themselves *Ndi Ife*, a people who emerged from Ife, Light?

By describing themselves as *Ndi Mbu*, *Igbo gbo-o* (The First Ones, The Ancients); and when they talk of *Mgbe Mbido*, *Ndi Mbido*, *Ndi Mgbe Mbu*, (the Beginning, the people of an Epoch without a precedence), the Igbo are saying that they are the offspring and descendants of those Homo Sapiens who chose to stay in Africa even as everyone else elected to emigrate to other lands. It is that simple.

If it is well established that: (1) all human populations originated from somewhere in Africa, about 200,000 - 300,000 years ago; (2) that the fossilised remains of the *Ugwuele Man* who lived and died about 100,000 – 200,000 years ago was found in Igboland and nothing suggests that he came from elsewhere, does it not stand to reason that not everyone left Africa? If we accept that since 290,000 years BCE, when Homo Sapiens began in Africa, the continent was never barren and totally unpopulated by humans; that some populations always

remained in Africa after each wave of migration, is it not rational and imperative, that in order for humanity to have a richer and better understanding of our common histo-anthropology, research attention be focused on *Ndi Igbo*, the people who unequivocally state that they are descendants of those who never left Africa? Obviously, the *Ugwuele Man* was not a hermit. He had his anthropological contemporaries who chose to remain in Africa, despite the waves of migration out of Africa at various times in antiquity. In all reasonable probability, the *Ugwuele Man* and his contemporaries or kinsmen in that region of the world had offsprings who, in turn, had descendants. Hence, there was no time Africa lost descendants of the pure stock of original humanity. When *Ndi Igbo* say that their ancestors were *Ndi Mbu* (the First Ones), they are stating the fact that they are the descendants of the first Homo Sapiens who appeared in Africa and never left their native homeland. Mankind should revere and celebrate them like the *Cosmic Microwave Background Radiation* (CMBR) whose discovery in 1964 helped humanity map the earliest origin of the Universe.

Why then the unnecessary ruse and controversy over Igbo origin? Why does the entire Western world and its brainwashed puppets feel anxious and ill at ease, whenever *Onye Igbo* and *Ndi Igbo* try to claim or explain their origin? Is humanity afraid of the Igbo Story because it tells a truth – the truth that all humans have a common (perhaps Igbo) ancestry? The Igbo race have never evinced an intention to charge the Germanics of Western Europe of patricide. Why then must primitive fear of the Igbo race be fanned and sustained, even in the 21st Century?

In considering the Igbo proposition, the challenge facing 21st Century descendants of the Germanic race is equivalent to the moral courage of

their 20th Century ancestors who decided to overcome primordial prejudices and reversed course in the interest of humanity by declaring that Africans are indeed full humans, not two third human, as they earlier propagated in order to dehumanize Africans, and thereby morally justify and continue the slave trade. Such acts of moral courage, seemingly against self-interest at the time, changed human history for the better. Indeed, the history and beauty of science is its brutal honesty, regardless of the powers of beliefs that preceded each new discovery. There is no need for Anthropology to be excessively pedantic on the Igbo Origin. It should, instead, reconsider and re-evaluate previous opinions in the light of abundant recent scientific evidence listed earlier. We now have conclusive scientific evidence of Africa being the homeland of all human races (Refs. Taung Child, Raymond Dart's discovery of *Australopithecus africanus* fossil in 1924; Lucy, Donald Johnson's discovery of *Australopithecus afaresis* in 1974; Ardi, Tim White's discovery of *Ardipithecus ramidus* in 1994). Also, until very recently, there was no knowledge of the genetic evolution processes that led to physiological differences between races (Mitochondrial DNA by Rebecca Cann and Mark Stoneking, 1987; Y- Chromosome by Paolo Francalacci, 1998 etc). By the 18th Century, some European scholars who were sceptical of the opinion of Ndi Igbo on their origin did not have the above information. Neither did they have the benefit of much later archaeological discoveries such as the Ugwuella Man and the Igbo Ukwu Bronze. Indeed, to insist on what Science cannot support, is not the norm.

It is imperative, in the broad interest of science and humanity, to set aside primordial prejudices and follow updated Science, even if it seems to lead to a rabbit hole, as is often the case in scientific endeavours. As

earlier stated, between the 17th – 19th Centuries some European scholars did not have the benefits of modern scientific discoveries by anthropologists, archaeologists and biologists, such as conclusive scientific evidence of Africa being the homeland of all human races (Refs Taung Child, Raymond Dart's discovery of *Australopithecus africanus* fossil in 1924; Lucy, Donald Johnson's discovery of *Australopithecus afarensis* in 1974; Ardi, Tim White's discovery of *Ardipithecus ramidus* in 1994); they did not have knowledge of the genetic evolution processes that led to physiological differences between races (Mitochondrial DNA by Rebecca Cann and Mark Stoneking, 1987; Y-Chromosome by Paolo Francalacci, 1998 etc). They also had no knowledge of the Ugwuele Man, the Igbo Ukwu Bronze, and the evidence of pre-history industrial complex for ironwork in Lejja and Opi, towns in Igboland. Hence, there is no need to continue denying consideration of the Igbo Opinion on the evolution of Ndi Igbo and humanity itself. It is only Ndi Igbo that know (and can therefore tell) their own story – a story preserved and orally relayed over thousands of generations (of Ndi Igbo), consistently and almost perfectly, with little or no alterations.

Besides, from the 17th – 19th Centuries, some European scholars and invaders of Igboland, being themselves descendants and progenies of migrants who conquered and took over other peoples' territories, presumptuously posit that the native Africans whose territories they invaded and took over, must have done so in the past – as their ancestors did to other European races, such as the Celtic, Gaeli, etc. Nowhere else is this self-evidently preposterous and apocryphal theory as absurd as in narratives about the Igbo race. No one is under any obligation to agree with Igbo Cosmology, Mythology, Metaphysics, and



their Folklore narratives of their history and view of the Universe. Ndi Igbo have a right to state what they know and believe is their origin, as well as their Aboriginal view of the Universe. People of other races of humanity have the same right. Everyone of African descent anywhere on this planet must consider this fact, before joining the bandwagon of berating the Igbo as arrogant, over ambitious and an aggressive African race. Understandably, there is a concern somewhere that accepting that the Igbo race are descendants of those who did not migrate from Africa thousands of years ago, indicts the Saxons for what they did to destroy Igbo ancient civilisation – a civilisation that was the pride of all humanity in its heydays, over 10,000 years ago, long before the Sumerians and the Egyptians, let alone the Greek, Romans, and the Europeans that started only yesterday. Ndi Igbo is not indicting any race for destroying their history and civilisation with deliberate intent, inflicting psychological damage calculated to permanently destroy and adversely change the worldview and values of the Igbo race.

Beyond barking and pushing-back against the Igbo belief (due to the Europeans' psychological distress over the idea), some European scholars have till date, failed to provide any scientific evidence to refute Igbo beliefs. To the contrary, improvements in science and passage of Time, continue to provide evidence that validates the Igbo narrative. As stated earlier, the skeletal remains (fossils) of the Ugwuele Man, excavated by a British archaeologist (Thurstan Shaw, 1964), was carbon-dated by UK Archaeology Department and therefrom established that he lived and died in Ugwuele, in Igboland, around 100,000 – 200,000 years ago. The Europeans cannot continue to ignore, derogate, and disparage with contempt, African opinion and intellectual capacity in discussing African interests. There is no need to

rather go to incredibly unreasonable extents to force pre-colonial African history and civilisation to fit into predetermined arbitrary Eurocentric frameworks. There is no need to perpetuate theories that falsely and wrongly allege and speculate that Ndi Igbo must have migrated from somewhere, or that an unknown migrant-race may have transited through Igboland. But exactly who transited through Igboland, or where the Igbo migrated from, some European scholars and speculators know not! Such nonsensical theories are of no more validity than *Ipse dixit*. They make no more sense than the European era archaeological opinion which declared and decreed that Igbo Ukwu Bronze “could not have been crafted in any society such as that of the Igbo,” and that such works could not originate in an area that had no contact with Europe! It is the same miscalculations, meant to insult Africans. In fact, it took the Europeans two of their own: John Hughes (1927 – 2016, Director of Victoria and Albert Museum London from 1966 – 1973, and Professor of Art History, University of Cambridge, 1973 – 1982); and John Fleming (1919 – 2001), to tell their fellow Europeans of Caucasian extraction to end their insult of denying self-evident Igbo genius and exceptional contributions to mankind.

To trace Igbo origins is provenance to tracing the origin of humanity itself. As stated earlier, Ndi Igbo believe that they are direct descendants of the first humans created by Chi Ukwu / Chukwu and sent to populate the Earth. They narrate in their folklore that over time, some of their brethren migrated from Igboland (the geo-political space called Southeast region of Nigeria and its environs), to different places, where they became the progenitors of other tribes of humanity. It is most likely that these emigrations – as coded in Igbo Mythology, Folklore and Language – are what Archeo–Anthropologists refer to as the so-

called Out of Africa migration. It may have continued over several Epochs of human history in antiquity, even to as recently as during the African Humidity Period (AHP) termination, which some 18th Century European scholars, with primordial arrogance and Eurocentric self-referential mindset, called the Bantu Expansion. But who exactly do they call the Bantu race? The 18th Century European scholars who coined these labels fail to provide an answer. Instead, they insist that Bantu is not a race or ethnic identity. In defence of their doctrine of intellectual supremacy and superiority over Africans, the Europeans argue that the Igbo belief is not documented. When pressed to provide documentary evidence to show that there is an aboriginal race called Bantu, some European scholars retort, saying that Bantu is a mere framework or theoretical construct by which they lumped over 400 African languages into one ‘language group’, not based on any scientific evidence, but strictly for the convenience of European colonial and post-colonial scholars – not for the convenience of the Africans! They still so hold and insist! This is exactly the same criminal mindset and impunity with which their ancestors sat on a table in Berlin in 1884 -1885, and divided-up Africans among themselves as different ‘nations’, belonging to different European powers, with absolutely no regards or consideration for the ancestral ties among the native peoples and communities so divided, sometimes separating families.

Within the same or similar nonsensical framework and mindset of primordial arrogance, both in mischief and ignorance, European ‘scholars’ insist that as a canonical guardrail of their intellectual authority and supremacy over whatever *Ndi Igbo* might think of

themselves and their history, the Igbo language belongs to a ‘language group’ Europeans call *Igboid* – whatever that means. The fact is that *Okwu Igbo* is arguably the first language of all humanity. It is not within the purview of any non-Igbo to define for *Onye Igbo*, what *Okwu Igbo* is, or where it belongs among the languages of humanity. It is brazen supremacist to continue doing so. It is the unfortunate fact of history that the victors and conquerors must, in order to cover-up or justify crimes they committed against their defeated victims, villainise, demonize, and even dehumanise them. The English and other Europeans who attacked Igboland in cold blood and destroyed millennia old Igbo civilisation that was once the most advanced in the world, cannot be allowed to continue telling *Ndi Igbo* who they are.

The European scientists say that it was only as late as the Neolithic Epoch (5000 – 2000 BC) did human-settled societies and villages evolve, thereby enabling agriculture and development of skilled crafts, such as weaving and pottery. According to the same European experts, skills for iron tools making were non-existent anywhere on the planet before the Iron Age (500 BC). Interesting! But it is the same Europeans that determined that the Igbo had developed iron ore extraction and iron tool making technology by 4000 - 2,000 BC. This is thousands of years before any other race. It is clear, by scientific evidence, that *Ndi Igbo* had organised themselves into settled societies and villages several centuries before anyone else on this planet, otherwise there was no way they could have developed iron ore extraction and iron tool making technology by 4000 – 2,000 BC. The Europeans who invaded Igboland and destroyed Igbo civilisation merely muted these facts in tiny foot notes, while they flaunt their absurd hypothesis on *Igbo Origin*. The fact is that to date, in the 21st Century CE, there is no evidence to contest

the Igbo assertions on their origin. That being the case, *Ndi Igbo bu Ndi Mbu*, the First Ones in Humanity, *Ndi Mbido*, the people at the Beginning of Time and Humanity, *Ndi Gboo*, the Ancient Ones. *Ndi Igbo* are the direct descendants of the first humans created by *Chi Ukwu / Chukwu*.

It must be pointed out that beyond racial arrogance and doctrine of supremacy, it borders on absolute insanity for people from elsewhere to dictate and impose on *Ndi Igbo*, the frameworks and classification schemes for evolution of Igbo society, Igbo history and civilisations. Indeed, it is a crime against humanity to define a race from the perspective and narratives of the conqueror-race. Unfortunately, among the so-called African intellectual elite, most are no more than glorified agents for the continuity and propagation of the racist epistemic doctrines of their neo-colonial masters, who impose on them to accept the racist doctrine of how their (African) ancestors were defined, based on no more than skin colour. They behave as if they are unaware of the fact that the doctrine and mindset of European epistemology is to derogate the Africans, whitewash the violent banditry and brazen armed robbery of Africa, perpetrated by European invaders, who thereafter were congratulated and decorated by the monarchs of their various countries. In Europe, there are several different 'white skinned' tribes or races: Basques, Sardinians, Corsicans, Sicani, Celts, Gauls, Celtiberians, Brythons, Etruscans, Latins, Umbri, Oscans, Goths, Vandals, Saxons, Slavics, Hellenics, Scythians, Thracians, Sami, Kale, Gitano, etc. Each of these tribes or races are distinct from each other and evolved different cultures and civilisations. They are not known as members of one tribe or race, the 'White' race. It is interesting that the Saxons, just one out of several European tribes/races, decided to classify

anyone with a 'black skin' a *Negro* – a member of one race. The word *Negro* is derived from the Latin word *niger*, meaning dark or night. Skin colour became a race, a generalized common tag for anybody with a dark skin. This classification scheme had no consideration whatsoever for the different civilisations that had evolved over thousands of years in the different geographical regions of Africa, including Ethiopians. The imperialist did not come to Africa looking for a civilisation better or older than the Europeans'. They were not there to pay tribute to African geniuses and achievement, even if of antiquity. As far as they are concerned, all Africans come from the same place in time, have the same history and culture, except for *minor* differences in 'primitive languages' the Africans speak. Anyone they could militarily subdue, take over their territory, and destroy their culture, was just a primitive pagan savage. It is therefore painfully embarrassing that some Africans are so brainwashed by colonial invidious anti-Igbo propaganda, that they resent the Igbo race for standing in opposition to racist narratives and stereotyping. There is no way European schools and institutions would expose the shameful and criminal origins of their wealth, affluence, and 'supremacy/superiority'. Nor is it reasonable or realistic to expect from them a confession for having destroyed the Igbo civilisation, *The Wonders of the First Ones*. There is no such contrition in their souls. In fact, the only sacrament they share is the denial of their crimes against humanity, committed in Africa.

It must be noted that the Origin of the Igbo race cannot be appreciated or understood outside the context of the origin of humanity itself, the cosmic evolution of Homo Sapiens as species. In order to understand the Igbo race and their contributions to humanity (before their civilisation was destroyed by colonial

powers) it is necessary to delve into and rely on archived information on the Igbo race that until recently was just “archived”. Thanks to modern information technology. It is now possible to access and retrieve vital information literarily lost in the archives of Anthropology, which for centuries, were only accessible to an insignificant minority in the human race, the academic elite. For example, several open online sources provide a treasure trove of science-based information derived from *Archaeological Excavations at Lejja and Opi region of Igboland, South-Eastern Nigeria*. From these open sources, it is now public that Igbo people had developed a sophisticated and advanced civilisation several millennia before the Europeans, particularly the English/British. It is also now confirmed, based on anthropological and archaeological evidence availed by these excavations, that Humanity evolved and developed *Iron Age* technology in Igboland. Much earlier than previously believed. Indeed, we now know that the musing of the 18th Century colonial academic elites about the Igbo race is arrant nonsense such that that it can only be understood by sympathy for the arrogance-in-ignorance-mindset of Western Europeans towards Africans.

By virtue of abundant open sources, anthropological and archaeological evidence availed by these excavations, we now know the followings:

1. Ugwuele Man fossil confirms human presence in Igboland by 100,000-200,000 BCE.

2. Igbo civilisation had emerged in South-Eastern Nigeria by 3000 BCE.
3. Evidence derived from Archaeology (Iron artefacts) show that by 2000-1500 BCE (before the Sumerians), Igbo people had developed Iron working skills.
4. By 500 BCE, Igbo society had developed complex systems of Agriculture, Architecture, Artistry and Trade networks.
5. By 100 CE, the Igbo civilisation was far more advanced than the British.
6. By 300 BCE, Ndi Igbo had established city-states (e.g., Nri, Igbo-Ukwu).
7. By 1000 CE, Igbo kingdom of Nri had risen to prominence.
8. By 800 – 1500 CE, Igbo bronze artistry stood out as the best in the world, an excellence until then unknown to humanity

But for the advance in artefact dating technologies, these facts would have remained secrets, known only within a tiny cult of humanity.

From all the above, it is clear that the Igbo race had evolved a far more advanced civilisation long before the English / British, and that the Igbo societies had existed for several centuries as one race, long before the Romans conquered and ruled over the lands that later became Britain (43-410 CE). While the Igbo societies had evolved a Confederacy system of Government by 900 BCE that peaked by 100 CE, the Celtic tribes that later became Britain were



governed by tribal chiefdoms that peaked by 100CE. The English were a conquered enslaved people at a time when Igbo city states thrived and led the world. Before Roman Conquest in 43AD, Britannia was a collection of several tribes, each existing on its own, without a sovereign identity. These included the Cantiaci tribe (modern day Kent), the Trinovantes (Essex), the Catuvellauni (Hertfordshire), the Brigantes (Yorkshire) etc. Indeed, as relatively recently as 122AD, Roman Emperor, Hadrian, ordered that a wall be built to demarcate the lands in the north as exclusive Roman territory. England did not exist as a defined sovereign entity. It was ruled by Cnut the Great, a Viking King, from 1016-1035, along with Denmark and Norway.

## Language of the Igbo People

There are linguistics experts of Igbo ancestry in Igboland who have the ability and capacity to teach *Okwu Igbo* to the present generation of people of Igbo extraction all over the world, who are happy to learn the Old Language. They must not fail to do so, otherwise the doomsday prediction may come to pass. However, there are salient points that must be made here.

Centuries before Europeans invaded their territory, the Igbo People developed a sophisticated and comprehensive calibration of *Space* and *Time* (from Seconds to Epochs), as expressed in their indigenous language. Thus, it is only within the vocabulary of *Okwu Igbo* (Igbo language) that their reasoning or mode of thought, their ideas and understanding of Universe and identification of Space elements and quantities it contains, and the complex techniques they constructed for calibrations and computation of Time and Space, can be analysed and understood. The reader should bear in mind that there is no exact English equivalence or synonym for the words the Ancient Igbo used in expressing themselves and naming objects in the Universe and the phenomena they observed thousands of years ago – long before what we now know as English language evolved or ever spoken on this planet. Indeed, it is not necessary to do so. Instead, it should be translating from *Okwu Igbo* to English or any other language for that matter. The skeletal or fossilized human remains of the *Ugwuele Man*, excavated in Igbo land by a British archaeologist, Thurstan Shaw (1964), was carbon-dated by UK Archaeology Department, and it established that *Ugwuele Man* had lived and died there around 100,000 – 2000,000 years ago (around the Middle Pleistocene). This predates by

several thousand years the traditional biblical timeline for Abraham, who is believed to have lived around 1800-1500 BCE (according to biblical accounts). The significance of *Ugwuele Man* is huge for the story of humanity as a whole. It beams a searchlight enabling humanity to see and understand human history and ancient civilisations more accurately, independent of biblical and post-colonial European narratives. Few people appreciate the significance, meaning and impact, of the fact that UK Archaeology Department upon thorough examination of samples of slag and bloom from ancient industrial furnaces in *Lejja* and *Opi*, in modern day Nsukka town, confirmed that they date back to 4,000 BCE. This was long before the Sumerian civilisation (2900 – 2334 BCE). The Egyptian Civilisation occurred at about the same time as the Igbo Iron technology. No one knows exactly when the Igbo language evolves. However, it inferable that there to be City States of Aro and Nri, for to be such advance iron tool technology, etc --- there must have a been a language mutually understood codes used by everyone in that community.

Primarily, European theatrics and absurdities aside, *Okwu Igbo* is perhaps the world's most ancient and dynamic language. *Okwu Igbo* is as distinct a language as the Aboriginal Igbo society that the European invaders could not understand. It evolved thousands of years ago, long before Christ was born – thousands of years before the English language, which evolved only as recently as the 15th Century (1100 – 1500 AD)

Secondly, *Okwu Igbo* dialects change even within the same community in Igbo heartland, when two communities are separated from each other, sometimes by less than five kilometres. It is the ancestral

language stem of all the patois and dialects of it spoken in many nations all over the world, including the Creole and Pidgins spoken in Haiti, Trinidad and Tobago, Jamaica, Martinique, the Virgin Islands, United State etc, spoken by the descendants of ex-Igbo slaves.

More so, *Okwu Igbo* is the Aboriginal tool of the Igbo race for thinking, identifying and naming observed physical phenomena and objects in the Universe, and drawing inferences from their observations.



## Cosmology

*The Cosmos refers to the vast, all-encompassing expanse that enfolds all matter and energy, from the smallest subatomic particles to the vast galaxies, galaxy clusters, and even multiple universes. It is the ultimate reality – immeasurable and unfathomable.*

The human mind is overwhelmed, perplexed and confounded by the enormity we call space. In physics and astronomy, space is a fundamental concept--- our attempt to describe an indescribable vastness within the cosmos. It is a boundless, three-dimensional expanse that encompasses the universe, an eternal landscape where physical phenomena such as motion, gravity and electromagnetic interaction unfold.

It is estimated that the diameter of the observable universe alone, which is only one of the enormities within space, is approximately 93 billion light-years. At this scale, the sheer size of space becomes unimageable. One of the greatest mysteries is what Einstein referred to as “spooky action at a distance” -- the phenomenon of quantum entanglement, where two entities, despite vast separation by spacetime, instantaneously influence each other’s behaviours, provided they were once in contact. However, this phenomenon holds only within the fabrics of spacetime. Beyond the edge of spacetime, the law of physics collapse, and our mathematics becomes meaningless.

Welcome to the realm of the cosmos, the ultimate reality--- the totally of all existence, encompassing everything that is. It is the grand tapestry of space and time, an unbroken continuum of all that has existed, exists, or shall exist as the instant. The cosmos remains unchanged from the dawn of humanity, when our ancestors relied solely on their eyes to

observe and define it, striving to comprehend their place within this grand scheme of nature. Understanding how civilisations perceived cosmic phenomena throughout history requires an objective appraisal of their knowledge and interpretation.

But the cosmos is an enormity beyond human comprehension, explaining why its essence can only be grasped through mathematical equation. Within this unfathomable expanse are black holes, whose mouths can be millions of times larger than our universe. These cosmic giants swallow all fundamental forces: gravity, energy, electromagnetism, strong weak nuclear forces, in a tiny fraction of a blink --- pulling entire galaxies with such force that they appear to race away from their stars, hurtling towards infinite dimensions, beyond the reach of our spacetime.

## A Pictorial Description of the Universe

The Universe is not the intimidating mathematical equations and the laws of Physics that are often used by Scientists to describe It. It is a Story Board and a canvass on which Its life-Story is told to eternal generations of Its inhabitants of all Times Past, Present and Future, all are there and can view it like reading a book by flipping through the pages at an incredible speed or pace in either direction, forward or backwards; or watch a film in either fast-forward, play, or rewind mode. It is a kaleidoscopic colourful landscape of incredibly rich hue of breath-taking beauty, a boundless expanse, with galaxies, stars, and planets embroidered upon fabrics of its majestic tapestry, woven from threads of stardust and cosmic energy: gravity, electromagnetism, strong and weak nuclear forces, black holes and dark energy all active; and time records their behaviour over the past 13.8 billion years. Within the Universe's vast expanse, nebulae serve as cosmic nurseries, giving birth to new stars and planetary systems, thereby maintain a balance and order we still cannot understand.

The Electromagnetism is the Universe's intricate web, weaving together charged particles, photons, and fields vibrating with the rhythms of *Ifē*, light, radio waves, to the brilliant flash of gamma rays. Electromagnetism gives rise to the stunning displays of the aurora borealis, and the vibrant colours of sunsets.

Gravity's influence is evident in the shape of the cosmic landscape, the spiral swirl of galaxies, stars, and planets into their intricate forms, the elegant curves of planetary orbits, and the rugged terrain of mountain ranges. Gravity is the Universe's master sculptor.

The Universe is a boundless, ever-evolving landscape, where time, energy and other forces intertwine to create a majestic tapestry. This



landscape stretches across 13.8 billion years, with each moment in time etched into its fabric. Time flows like a river, carving a path through the cosmic landscape. The currents (of Time) carry the Universe's history, from the Big Bang to the present day. Time witnesses and records the unfolding of creation galaxies, stars, and planets emerging from the cosmic horizon.

The strong nuclear force binds protons and neutrons together in the atomic nuclei. It is evident in the intricate patterns of atomic structures, crystals, and the resilient strength of molecular bonds.

The weak nuclear force influences the behaviour of subatomic particles; it plays a crucial role in the cosmos, from the decay of radioactive isotopes to the synthesis of heavy elements within stars. It is in the glow of radioactive materials and the delicate balance of isotopic elements, and the neutrons.

The Universe, is a majestic tapestry, woven from the threads of Time, Energy, Gravity, Electromagnetism, and the Strong and Weak Nuclear Forces. Each strand is intricately intertwined, creating a cosmic landscape of breathtaking beauty and complexity. It is a dynamic, ever-evolving enormity.

Above all, we must always keep in mind that the Universe, though our Eternal Home, but yet, only a pinhole, in the enormity of the Cosmic bowel. It is only a tiny room within a huge cosmic mansion of infinite palatial banquet rooms. On it perch our lovely planet, the Earth, on which we stand in wonder and marvel, as indeed our ancestors did millennia ago, trying to understand our place in it by watching millions of dark night skies. What they saw, deduced and believed millennia ago, is their *Story of the Universe, and How it Evolved*. It defined their philosophy, their spirituality, the way they organised their society and social order, and their attitude to *Existence* itself.

## Aboriginal Igbo Cosmology

Very often we talk of Cosmology, the study of the *Cosmos*, even when we have no clear definition of exactly what the *Cosmos* is. This is due to the fact that Western Science has so mathematised and mystified itself to the extent that non-scientists are deterred and scared off by it, so much so that *Original Thoughts* are stifled by it. The language of Physics and Mathematics have become cult codes. People who are not initiated in the cult, rituals, and formalism that western science and epistemology have become since the 19th Century CE, do not understand the languages and concepts originating from them.

*The Cosmos* refers to the vast, all-encompassing expanse of space, time, matter, energy (in its various forms, such as light, heat, and radiation), and everything that exists within it. It encompasses the Universe --- the infinite, ever-expanding fabric of space and time, all matter, from the smallest subatomic particles to the vast galaxies and galaxy clusters including Time, in the essence that the past, present, and future, are intertwined and inseparable in the three dimensions of space (length, width, and depth), and the fourth dimension of Time. It is the home of *Everything That Exists*: Stars, planets, galaxies, and other celestial objects as well as *Life* in all its forms, from the simplest microorganisms to complex intelligent beings like humans, in an intricate web of interconnected relationships between all components. The *Cosmos* is the totality of existence --- all that is, was, and will be. It is the ultimate reality, the grand tapestry of space, time, and everything that exists within it.

From the dawn of humanity, the Cosmos is the same today as it has been and shall so remain. Humans anywhere on Earth had basically the same instrument for observing and trying to understand and describe the Cosmos and define their place in this grand scheme of Nature. It is within this context that one will realise that the Igbo understanding of the Cosmos was the most advanced of the Time. The Igbo theory of the Evolution of the Universe and how Life evolved on Earth from *Ife*, light, a quantum of the Electromagnetic Spectrum, is mind-boggling, and still unsurpassed in its conception and intellectual sophistication. The implication of it is that the Universe itself, evolved from the Electromagnetic Spectrum. The idea of a singularity state in the early universe such that all wavelengths and frequencies of the electromagnetic spectrum are compressed into one unified energy field is today, in 2025 CE, very exceptionally difficult to comprehend. It is beyond the understanding of physics, particularly when considering the diverse range of wavelengths and frequencies within the electromagnetic spectrum. It certainly falls outside the realm of current scientific knowledge, more so because it was prematurely, arrogantly, and maliciously destroyed and abandoned.

The ancient Igbo had a very complex understanding of *Astronomy and Cosmology* that influenced their religious and cultural practices. *Okwu Igbo / Igbo* is the language of the Igbo race. It is within its vocabulary and the terminologies that they formulated their thoughts, told their story and expressed their opinions based on their observations, their deductions and conclusions they derived therefrom... It is within this cultural matrix that they expressed themselves; their beliefs, understanding and philosophy, and their Aboriginal attitude to existence itself. The Ancient Igbo expressed their understanding of the

Universe, their Cosmology, Mythology and Metaphysics, not with physical symbols as is the case in later civilisations, but uniquely by using allegorical imagery and similes in Igbo language, in oral narratives passed through generations.

It is significant that every Igbo folklore and myth starts with the expression, *Otu Mgbe* ---- an expression which, within its Aboriginal context, denotes a *very long time, either in the Past, or in the very far future*.

*Otu Mgbe* (at a *Time*) long before humans learnt to build laboratory and equipment for formalised observing and studying of natural phenomena, the naked human eye was the only instrument and piece of technology relied upon by humanity everywhere for observations of the Universe against the background of night sky and drew their conclusions therefrom. Like every People that ever lived anywhere and in any culture at that *Time*, the Ancient Igbo also looked up at the night sky in wonder and marvel and speculated on *Who* built the sky and the heavenly bodies, *When*, and *How* humans came into existence.

It is important to remind the reader that whenever we look up at the night sky, what we are observing or seeing is an event that occurred millions of years ago, the so-called *Particle Horizon* --- the furthest distance that the light we see on night skies today has travelled to reach us. On a clear, dark night, especially at that *Time* when the Universe was free from pollution of artificial light caused by the civilisation of earthlings, the naked human eyes could see light emitted long ago by very distant celestial objects that spread across a distance of 100,000 light-years and even beyond, like Stars of our galaxy (the Milky Way

galaxy), and even light emitted by the Stars of our next-door cosmic neighbour, the Andromeda Galaxy (M31) located about 2.537 million light-years from us. The capacity of the naked human eye of all races is comparable, and remains unchanged, through the Ages. Thus, the validity of the deductions made by the Ancient Igbo, based on observing the skies above them at that Time in their native habitat, can only be compared with what other peoples and civilisations postulated regarding the same phenomenon, using exactly the same technology as the Igbo at that Time – the human eyes. This was a Time when technological capacity had not differentiated humans and labelled some as the superior master race that arrogated all knowledge to itself, and the right to decide whose observations and postulations regarding the same phenomenon are accurate or valid. It must be emphasised that no race of humanity had developed telescopes and space laboratories at that Time. All humans had the same tool – the same naked human eyes. You cannot just *fast-forward*, and say that nothing existed behind you, except seen from your present vantage, using your validation framework.

In answer to these timeless questions, the ancient Igbo speculated, saying: *O'neweghi ihe di Ugbua, ma'obu ihe ga eme Ugbua, ma obu Mgbe di n'ihu, na'dighi si'ite na Mbu*. Nothing is new in the Universe. Whatever is, or will be in later Times, has been – from the Galaxies we know today, to the newest ones we think are only being birthed now like the Abell 2744 Cluster – all were there and inherent in the cosmic seed of structural formation of the Universe. The Ancient Igbo came to this conclusion millennia before George Lemaitre's concept of *a single primeval atom* or "cosmic egg" (1929), giving rise to the "Big Bang" about 13.8 billion years ago, an event which Western Science adopted as

a valid theory for the Origin of the Universe and its various evolutions that ultimately led the evolution of Life on Earth and Humanity.

*Ndi Igbo* also knew and said: *Madu bu otu (ofu)*, meaning: all humans are one, and basically made of the same stuff – a *Knowing* so deeply rooted in the origin of humanity itself, such that it speculated that humanity itself is a seed sowed at the origin of the Universe. This concept is so complex that for centuries, it was not conceivable, understandable or acceptable to even 18th Century post-Kant Europeans who arrogantly dismissed as irrational superstition, anything they could not empirically prove.

Long before Immanuel Kant was born (in Kaliningrad, Russia in 1724) to bequeath Europe with a capacity for what they call “critical thinking” or critique of pure reason (1781), *Igbo Ndi Mbu*, in their aboriginal metaphysics, mythology and folklore, believed that everything we see in existence, or can infer to exist or existed, originated from *Ife*, light, a word which in its modern context encompasses the entirety of what we now know as the *Electromagnetic Spectrum* (EMS) --- a continuum of all possible frequencies of electromagnetic radiation, from low-frequency, long-wavelength waves, to high-frequency, short-wavelength waves. This includes not only visible light which we are familiar with, but also the Invisible forms of radiation such as radio waves, microwaves, infrared radiation, ultraviolet radiation, X-rays, and gamma rays. Simply put, the Ancient Igbo knew that certain entities exist and cause events or actions, though such entities are invisible to the human eyes, or are not yet detected or confirmed to exist. In other words, thousands of years ago, the Ancient Igbo speculated that particles of light, *Ife*, a quantum of the EMS are encompassed in the

Cosmic Microwave Background Radiation (CMBR). The Cosmic Microwave Background Radiation (CMBR) is a form of electromagnetic radiation that fills the universe. It is the residual heat from the *Big Bang*, and it is thought to have been emitted around 380,000 years after the universe began. CMBR is a form of microwave radiation, which is a part of the electromagnetic spectrum.

The CMBR is a relatively very recent accidental discovery in 1964 (Arno Penzias and Robert Wilson). Before then, everything the Europeans believed about the Cosmos including Georges Lemaitre's concept of a single primeval atom or "cosmic egg" (1929) theory, was empirically unverifiable, and therefore a baseless *ipse dedit*. Obviously, the Europeans were quite happy to make-do with whatever a European speculated about the Universe, no matter how irrational and nonsensical it might be, even as the Europeans dismissed the millennia-old Igbo theory. And they still pretend it does not exist. The worst damage done to the Igbo race by European conquerors of Igboland was not political colonisation and usurpation of wealth of the people. Far worse damaging and destructive is the still-lingering effect of destroying, disparaging, and derogating the *Igbo Mind and Intellect*; and imposition on it, alien doctrines and philosophies that were far inferior to the *Knowledge* handed over to the Igbo race from their ancestors who lived thousands of years before European civilisation and conquest of Igboland. It is a crime long known to humanity as *Epistemicide* --- the intentional destruction of a people's culture or society's knowledge system, including their language, traditions, literature, history, and cultural heritage – from the Burning of the Library of Alexandria in antiquity (641 CE) to the most recent examples: the Spanish conquest and destruction of the Aztec and

Mayan civilisations (1519 -1521 CE), and the alleged Taliban's destruction of Bamiyan cultural and historical artifacts in Afghanistan (2021 CE).

It is quite remarkable that Europeans could prefer to believe that the Universe originated from a *prima materia*, a substance that allegedly contains the essence or potentiality of everything in the Universe proposed by the Ancient Greek -- a belief rooted only in alchemy -- than even consider the millennia-old Igbo theory on the same subject.

CMBR is a form of microwave radiation, which is a part of the electromagnetic spectrum. The Igbo theory of *Ife* / light being the origin of the universe is indeed quite profound. It encompasses our modern understanding of the phenomenon called the electromagnetic spectrum and its role in the early Universe – particularly *Photons, building blocks of electromagnetic radiation or fundamental discrete units of electromagnetic radiation, or quanta*. The implication of the ancient Igbo belief in calling themselves *Ndi ife* --- a people who came from light and would return through it back to somewhere unknown -- - is that the universe and all It contains, including Life, is an evolution of the EMS. This means that the ancient Igbo believed and speculated at that Time that at the most fundamental or elementary level, at the core of everything in the Universe, are photons --- particles of electromagnetic radiation, a fundamental phenomenon of Nature and a quantum of light --- the basic building blocks of all things.

This ancient Igbo Cosmology and theories of the Evolution of the Universe are so complex and advanced that they continue to defy modern western thoughts even in the 21<sup>st</sup> Century. Indeed, it was over a



thousand years later that Europeans began to even speculate on the existence EMS (In 1800, William Hershel discovered infrared radiation; 1801, Johann Ritter “discovered” ultraviolet rays; 1867, James Clerk Maxwell speculated on existence of radio waves; 1887, Heinrich Hertz confirmed the existence of radio waves; 1895, Wilhelm Rontgen “discovered” X – rays; and in 1900, gamma rays were *discovered* by Paul Villard). Obviously, these great men of history made great contribution to improve our understanding of the composition of the EMS within the ambit of western science. Nothing in this text is intended to diminish the value of their contributions. Rather, the salient point here is that the Ancient Igbo had long predicted the entirety of the EMS; and it is quite disingenuous to ignore that fact. Knowing that something exists, precedes searching for it. You can’t price or value one more than the other. The arrogant dismissal of the Igbo theory of the evolution of the universe by mere waive of arm, on the allegation that it provided no empirical evidence in self-support, is cynically mischievous. The implication of such behaviour is that no other knowledge model is considered worth further research on, except to validate and improve upon Western thoughts. That is why humanity finds itself in a rabbit hole trying to validate and perpetuate whatever Western Science suggests, even when it is often self-serving, working from the known *answer* to formulate a hypothetical *question*.

In modern physics, quantum fields are hypothesized to permeate all of space and are said to be “the building blocks of matter and forces in the Universe”. They are hypothesized to have given rise to pre-matter particles, which later, through interactions, excitations, and fluctuations within the field, give rise to the diverse phenomena observed in the Universe. This, really, is not more advanced than the

*Magnum Opus*, referred to in various cultures as a supernatural or divine power, believed to imbue its host with inherent spiritual energy for a transformative journey towards more advanced evolution. Such journey of evolution, as understood by any culture, takes time, centuries and millennia. Just as the Ancient Igbo speculated that Ife, Light, a quantum of the EMS, is the origin of the Universe without proffering any physical evidence (as modern Science demands), quantum fields are *Magnum Opus*, are also described only by using abstract and esoteric mathematical formalisms and theoretical frameworks, proffering no other evidence of their existence. They are indeed more superstitious than the Igbo hypothesis of the origin of the Universe. Algebra, the *spiritual source code* of Western mathematics, is an Arab *riddle game of the mind*, sold the West. Often, the values it expresses are imaginary, just as an aboriginal Arab mind can roam and wanders over the desert night sky, unhindered and unobstructed. The modern Quantum field theory is based on mathematical models, often walking backwards, using colours derived from CMBR to map temperatures and density fluctuations across the Universe. The various irregularities or non-uniform distributions of temperatures and densities across space are hypnotised to be ‘Seeds of Structure Formation’ that grew over time to become galaxies and Stars. No human eye has ever seen either the CMBR or the *seeding process*. Indeed, like Ife (light), proposed by the Igbo, its existence is derivable from intuition, given the known frequencies of EMS. Unfortunately, the Igbo transformative journey, necessary for development of their theory and mathematical support of their theory of evolution of the universe, was violently aborted with prejudice, and erased from *Igbo Mind, and Mankind’s*.

The Ancient Igbo also believed that the Space without *Ifè* (space in the absence of light) is not an empty space, but a space occupied by *Darkness*, a space where given Time, *Ifè* shall arrive. *Mgbe/Ifè ga erute ebe ahu, ihe na enweghi aha ugbua, ga abu ihe a'mara a'ma* -- a potential habitat for 'Something' which, though unnamed now, shall later be known and named when light arrives there. In Igbo Cosmology, *Ihe obula di n'Igwe nwere aha. Ma o'bughi ihe obula di, ka anya nwere ike ihu*: though anything in the Universe has a name, but being unseen, and therefore unnamed, is not the same as not existing -- the human eye cannot see all that are.

The Igbo believed that there is a limit to the distance *Ifè* can travel before it disappears. In Igbo Cosmology, such a region where *Ifè* disappears into is *Ulo Ochichiri*, a Dark Space, a space occupied by *Nothingness*, but it is not an empty space. The Igbo say: *Ochichiri agbaghi aka*: darkness is not empty-handed. Several centuries later, Western Cosmology and Physics now accepts that indeed such belief is not just a *superstitious belief of a savage African pagan race*. Instead, indeed, *Ulo Ochichiri* exists in our Universe. This is exactly what the German physicist and philosopher, Weiner Heisenberg (1901 – 1976), observed as the ‘empty space that is not really empty’. We that light underlines the quantum fields, and they permeate the entire Universe, filled with *invisible something*, whose exact position and other attributes we do not know. Such fields exhibit constant fluctuations and in a state of inherent random changes (the *Uncertainty Principle* of the Copenhagen School --- the belief that all things emerged by chance). In other words, neither space nor time can exist in the absence of *Ifè* light ... absent the EMS, nothing exists. In the context of modern physics, photons are fundamental particles of light which the Ancient Igbo

identified as *Ife*. Hence, the EMS is a ubiquitous entity, present in all heavenly bodies: the sun, moons, meteorites, all the planets, down to the ocean floors of our Earth, and in the forces of Nature – earthquakes, tsunami; and in all storms, be it solar, cosmic or sonic. All celestial objects, including pulsars and black holes, emit radio frequencies. Electromagnetic radiation is a means of transmitting energy through space without the need for a physical medium. It travels through the vacuum of space and can be emitted, absorbed, reflected, or transmitted by various objects. It is an inter-galaxy bridge that connects all things in space and fundamental to how objects in space interact with each other, and with us. Photons are encompassed in the Electromagnet Spectrum, EMS. They are the smallest indivisible ‘packets’ of electromagnetic energy. Photons were created spontaneously with “the Big Bang” such that one is inseparable from the other. Inferable, or *a priori* therefore, is that photons, particles of *Ife*, were within whatever caused the Big Bang. They are inseparable from the Universe itself. Man, and other forms of Life could not have evolved without Light. Whatever we call *Matter* could not have evolved without photon, a quantum of the EMS. Admittedly, the Igbo did not advance any empirical evidence or mathematical formula to explain their concepts (that all matter were created by Photons, particles of light energy encompassed in the EMS); nor did they pretend that their model was perfect. It was just their Cosmology, their concept of the *Origin of the Cosmos* which is at the root of their religious beliefs. As the West was advised by Ralph Waldo Emerson (1803 – 1882): tuition will always be inferior to intuition. Tuition would otherwise not even exist without intuition. Intuition is natural and divine, while tuition is man-made, and inherently corruptible by intrusion of the human intellect and its in-hard-wired primordial prejudices and indoctrinations. In every sense, the

Ancient Igbo concept of the Evolution of the Universe is far more sophisticated and advanced, compared to whatever else any people or Civilisation anywhere and Time ever formulated and believed. It is undisputedly far superior and scientific than the Creation Story, as told in the Christian Bible (Genesis Chapter 1, verses 1-31), which the West adopted for centuries while it ignored millennia-old aboriginal thought of the Igbo race.

*Ulo Ochichiri*, the vast regions of Space occupied by Darkness and Nothingness, are what Western Cosmology and Physics now identify as *Black Holes*. The West now acknowledges that there are indeed Black Holes, *Domains of Darkness in the Universe*, a region in term of Einstein's theory of general relativity gravity where strong gravitational pull by massive objects causes curvature of spacetime; and where the pull is so strong that nothing, not even light, can escape from it. Here again, nobody has seen Black Holes. Their existence is only inferable from mathematical guess of what could exist beyond (or behind) the imagined Black Holes. The implication is that armed with the appropriate rituals and occult codes or of mathematical formalism, *Anything can be said to exist and can be confirmed to exist*; while at the same time, paradoxically, *Existence* can be denied, not by absence of it, but as the gods (of Mathematics) are pleased or displeased / offended!

In Igbo Mythology, whatever we know as Universe is fated to *Uwa tu Uwa*, endless cycles of birth, death, and birth again, *ad infinitum*. *Mgbe Ochichiri tupu Mgbe Mbido*, the Epoch of Darkness before a new Beginning, is the inescapable fate and reality of our Universe. It is to be specifically noted that this aspect of Igbo Cosmology, Igbo Mythology or Igbo Folklore -- call it whatever you want --- is intricately implicit

in aboriginal Igbo belief and theology of death and reincarnation ( the religious belief in multiple births and deaths of an individual at various times, after experiencing the first birth and death). *Dark Holes*, Nothingness, ‘region in space where the gravitational pull is so strong that nothing, not even light can escape from it’, style it any other way you want, they mean no more than what the aboriginal Igbo identified or predicted centuries ago, and identified as *Mgbe Ochichiri tupu Mgbe Mbido* — Epoch of Darkness, points in space-time at which *Ife* (light) ‘dies’ and re-enters its mother’s womb to seek a re-birth, *Another Beginning*. *Mgbe Ochichiri tupu Mbido Ochichiri tupu Mgbe Mbido* is both the womb in which *Time and Space* are conceived from an infinite past, where the Past, the Present, and the Future are the same and inseparable. It is also the Universe’s temporary grave, where it rests first, before it is re-born.

At this point, the Igbo Cosmology becomes very intriguing. Implicit in their belief that *Ife* disappears only to re-appear at a future Spacetime, introduced for the very first time to humanity everywhere some very profound concepts such as an *Infinite Ever-expanding Universe*. They also concluded that it is illusory trying to establish an interval separating Time of Being, from Being, which they believe are twins, like life and death: *Mbido, na Ibu, di ka Ndu na Onwu. Ha bu otu, di ka Umuejima*. Igbo religious belief in *Reincarnation* — an endless continuum of birth, death, and rebirth *ad infinitum*, is founded on this cosmic endless cyclic Universe . Hence, they worship their ancestors who they believe are the *Future of the Lineage*, though they existed in an illusory Past. This means that the Living (the Present) are themselves the *Past* (the ancestors) who now reincarnated as the *Present* members of an earlier lineage. The implication is that the *Past* is the *Present*, just

as the *Present* is the *Future*, a very profound proposal suggesting that the concept of *Past*, *Present*, or *Future*, is illusion of the human mind and its subjective perception of how *Time* flows. This hypothesis is further expressed in the Igbo idea of *Unchanging Nature of Time*, a *concept* examined in more details later. It is only very recently that Western Science is beginning to consider the possibility of an event that may have happened seemingly in the ‘Past’, repeating itself as a ‘Present’. This raises the prospect and possibility that Time could flow backwards, and that travelling could be in two directions: from the present to the past, and from the past to the present. Today, Western theorists are pondering over the possibility of *Time-Travel*, to the past, through *Worm Holes* in space-time. This is exactly what the Ancient Igbo religious and spiritual belief in reincarnation means, which unfortunately, was arrogantly dismissed as *savage pagan thoughts*.

The Ancient Igbo believed that *Uwa di ogbu, diri egwu, diri omimi*: the physical Universe is dimensionless, unfathomable, and eternally mysterious; and that *Igwe*, comprising the *Visible and Invisible domains* of the Universe (Physical Universe and Pure Consciousness), are inseparable from each other. According to the *Ndi Igbo*, *Ife* (or light) can only live for so long before it ‘dies’ and re-enters its mother’s womb (Nothingness). Humans cannot identify “*Mgbe Ife bidoro*”, when one cycle of light begins, or exactly when it dies to seek a re-birth, because the spacetime difference between Birth and Death of *Ife* (light) is an interval so infinitesimal that it will forever remain unknowable to humans. “*Mgbe Ife bidoro*”, the *Unknowable* last moment in the life of Darkness before *Beginning* -- before *Ife* arrived. In other words, nothing exists until it is observed; and there is no observation in absence of light. Observation itself arises from consciousness of an observer who has no

clue whatsoever as to exactly when his own existence began, and will forever never know it, contrary to Western speculations. The finality or dogma of this conclusion lies in the bedrock of Igbo doctrine or theory which insists that all existence are from light, and no one will ever know exactly when light itself came into being because, as the Ancient Igbo believe, as long as humans need light to observe a phenomenon (directly or indirectly), no one can ever know when light itself came into being: *Onye ma Mgbe Nke Chi?*, the Igbo ask, as a name. Even Nothingness, by itself, *is* not observable, until light brings it into being. Whenever it (*Ifẹ*) arrives at a point of Nothingness, something instantly comes into Being, only then does Time, or *When*, begin. Hence, *Mgbe bu Nke Chi, Mgbenkechi, Mgbечи*.

The ancient Igbo believe that light creates consciousness, and consciousness creates matter or physical existence: *Ihe anya huru, bu ihe Di*. Whatever is observable, Exists. *Ihe di, bu, Ihe bu*. Existence and Being are the same entity. “*Idi, na Ibu, bu otu*.” “Existence and being, are the same. *Mbido, na Ibu, di ka Ndu na Onwu. Ha bu otu, dika umuejima*: Beginning and Being are like Life and death. They are twins.

The Ancient Igbo, thousands of years ago, long before the Normans conquered England, observed that the Earth is always rotating – *Uwa n’agba gburu gburu*. Up to relatively recently, before Galileo Galilei (1564 – 1642), Europeans had wrongly believed that the Earth was stationary, with the Sun moving around it. Galileo Galilei paid with his life for daring to say, in the 17th Century, what Ancient Igbo knew and stated millennia earlier.



It is also very interesting that long after the Igbo had speculated that the Universe is ever expanding, the West continued to hold that the Universe is finite and static, even up until as recently as between 1687 and 1823, when Isaac Newton and Heinrich Olbers (respectively) started telling Europeans that they could be dead wrong. Most amazing is that the Ancient Igbo belief and philosophy of a Timeless, Infinite and Endless Universe informed their religious belief in birth, death and reincarnation – an endlessness cycle. This is ahead of Einstein's theory of relativity which several centuries later wrongly held that the Universe has an end due to gravity in Black Hole in regions of the Universe that would result in *Singularity Event*. Of course, Einstein was not even aware of what the Ancient Igbo predicted. He was thereby *cheated* to the extent that he could not advert his great mind to grasp that with each *Singularity Event*, the Universe starts a new cycle of death and re-birth.

One has to think of what objects in the physical Universe looked like to the Ancient Igbo in their native equatorial habitat several centuries ago when they lived entirely, and undisturbed, in their own world and civilisation, before European violent intrusion. Way back then, long before Galilei Galileo was born, let alone invention of the telescope, all humanity looked up to the night sky in awe and amazement. No matter where you were, the moonless night sky was exceedingly bright, lit up as it seemed, by the heavenly bodies, undistorted by reflexion of the Earth's electric light and other artefacts of human civilisation. Even today, our naked eyes can still see other planets such as Venus, Mars, Jupiter and Saturn, as well as other stars far from our galaxy, such as Proxima Centauri which is nearest to us, but still almost 40 trillion kilometres or 4 light years away from us. From their observations then,

based on emission of light from these bodies, the Ancient Igbo believed that light would continue its journey beyond the regions of the Universe their naked eyes could see; and that as it travelled, it would illuminate other objects that were still in the deep pit of darkness such that their naked eyes could not see them. They did not speculate on what or where these objects were, except that they were in existence as 'Nothing', waiting for light to arrive at the unseen worlds to give it form, just as it gave a form (existence) to their own world, or planet. It was intellectually arrogant and chauvinistic to ignore the fact that it took Western Science several centuries of continuous improvement and refinement, from Thales of Miletus through the Renaissance, to mature to the present state.

The Cult of Scientific Thought in Europe started from Thales, Leucippus, Democritus, Philoponus, Galileo Galilei, down to Jean Buridan, long before Newton and Einstein. Before Newton, the speculations of philosophers on the nature of physical reality were all the West had. It was such speculation that set the challenge for empirical investigations centuries later. Indigenous African scientific thoughts and speculations by the Igbo, which were more advanced than the Europeans' at the time, were snobbishly dismissed as the speculations of pagan savages, such that Igbo descendants had no opportunity to improve upon the foundations laid by their ancestors.

The unique essence of Igbo cosmology lies in its profound Oneness, Unity, and Wholeness. Igbo spirituality, emerging seamlessly from this cosmological framework, permeates every facet of life, while the organization of Igbo society is rooted in a steadfast belief in the individuality, uniqueness, and inherent equality of Chi. Moreover, the

Igbo conception of Time is distinctly contiguous, wherein each moment exists solely as a part of an unbroken continuum stretching from an unknowable past to the present instance. The individual in the present existence is inextricably linked to an ancestry so remote and ancient that its Beginning remain shrouded in mystery—woven through countless incarnations over millennia and tracing back to the very dawn of Creation, when Man emerged from light *Ifè*.

## Nature and Concept of Time in Igbo Cosmology

In their theory of the evolution of the universe, the Igbo Ancients believed that there is pre-existing *dimension or hierarchy within the cosmos that operates as a mechanism* or entity that determines the beginning and end of a cosmic cycle, beyond human perception. They called such entity *Mgbe Mgbe*, --- the *Ultimate Mastermind of the Cosmos*, the Master-Timer and Regulator, the Arbitrator and Orchestrator that triggers cosmic cycles and phenomena. It is the Soul of the Universe, inaccessible to human intellect and consciousness. It is infinite, beyond *Beginnings and Endings* (of Cosmic Cycles). Hence, there is no human language that can specifically identify it, except in a limited self-referential simile, *Mgbe Mgbe*, as the Ancient Igbo philosophers deduced. *Mgbe Mgbe* is like identifying a man as John John, where John is a contemporal John, the different generations of *One immutable John, infinitely* self-replicating. There is nothing (no membrane) separating one John from any John; or between John and John. Every John is John in every respect, except that some Johns are in different Cosmic zones, including the domain of human perception. The mere thinking or exploration of this idea or concept is of profound, far-reaching and monumental impact, beyond our present knowledge in various fields such as Cosmology, Theoretical Physics, and Philosophy. It simply threatens a set-aside of instant theories; and inescapably imposes a need for totally new concepts, theories, logic and mathematics, to help explain it. We may think of it like the various frequencies operating at different bands, but all within the same EMS, manifested in different levels of the CMBR or *Cosmic Zones* connecting the Present to the Big Bang and beyond.

Within the above scheme, the immutable *Mgbe Mgbe* self-segments, and devolves as *Mgbe* and other hierarchies of intervals between different Event Horizons during the lifetime of a universe, or events at the *Edge of Space* (or during an epoch)---- be they the intervals between births and deaths of celestial bodies like meteorites, asteroids, etc --- and all the continuum of intervals or durations, down to minutest micro fractions of a nanosecond.

In *Igbo Folklore*, *Mgbe* is the interval encompassing events anywhere in the Universe from the ‘Beginning’ of the Universe to its edge, and perhaps, beyond. Hence, every *Igbo Folklore* begins with:

*Oruru Otu Mgbe (Narrator), Otu Mgbe eru/ Otu Mgbe ebido /Otu Mgbe erugharie / Otu Mgbe erugherie (Response of listeners), meaning: Once upon a Time (Narrator); Time was there / Time started / Time evolved / Time begot Time/ Time becomes Time/ Time transforms Itself to Time (Response of listeners).*

The Igbo Proposal: *Oruru Otu Mgbe, Otu Mgbe eru/ Otu Mgbe ebido /Otu Mgbe erugharie / Otu Mgbe erugherie* can be expressed as a simple algebraic equation, where *time* is self-contained and unchanging, such that the output (t) is equal to the input (t). Time Equals Time  $t = t$ .

The Proposal (that time is a self- transforming dynamic entity which self-evolves, such that the output ( $t_2$ ) is a function (f) of the input ( $t_1$ ) can also be expressed thus:

$$t_2 = f(t_1).$$

The Proposal implies that *Mgbe*, or an Epoch, is cyclic or self-transforming, mirroring *Mgbe Mgbe*. Implicit in the Cyclic or Self-

transforming *Mgbe* / Time, is an Eternal Return of an infinite series of cycles in a way that each cycle repeats the same events and patterns – a trap of eternity, where nothing is allowed to go any other way, than as pre-determined. This is understandable given the relationship between *Mgbe Mgbe* and *Mgbe*, such that *Mgbe* is a manifestation and replica of a self-simulating *Mgbe Mgbe*. Within this framework, the essence of energy during any given cycle remains constant, while the transformations and manifestations are as necessary for orchestrations of phenomena during the cycle. *Mgbe* would be the prime-mover and orchestrator of all dynamics in the Universe during a given Cycle. Indeed, a cyclic or self-transforming Time takes away our egocentric idea of free will, such that Man is constrained to do whatever he wants, in a universe of diverse and very robust options, but within unknown and unknowable limits of what *Mgbe Mgbe* permits within a given *Mgbe*. In short, the psychological backbone and under-pinning of western philosophy and psychology of *free-will* and extreme individualism, would simply collapse ---- as it has no place in Nature.

*Mgbe* is a cosmic muppetier with options to behave, if it please, like a gravitational field that can pull events to flow in any direction -- either towards, or away from it, not strictly in any one arbitrary direction, but within *the permissible* or *the permitted*. This changes our present definition of the speed at which a phenomenon travels through free space, to the pace at which a phenomenon changes its location relative to other objects in space. If objects move relative to time, it could suggest that time could be navigated or traversed in some way, allowing for *time travel*. It also disrupts our theories of causal relationships between events and thereby impose challenges like creation of closed time-like curves where *Time* is a constant.

In the Ancient Igbo Cosmology, the duration and end of a phenomenon is divided into eleven units for proper identification. These are: *Mgbe Mgbe* and *Mgbe* as already defined.

*Mgbe*, like *Mgbe Mgbe* is an infinite Time either in the past (*Mgbe gara aga*) or the future (*Mgbe di n'ihu*) subject to the discretion of *Mgbe Mgbe*. *Eyiere* or *Eyie* is the Igbo word for events or phenomena that occur in cycles, seasons, or trends. *Oge* is a count of a particular cycle, season or number of repetitions of a particular event or phenomenon. *Afo* (year), *Onwa* (month) *Izu* (week), *Ubochi* (day), *Elekere* (hour), *Elekereanya* (minutes) and *Ntabianyana* (seconds, the time it takes to blink). In Igbo calendar, there are four days in *Izu*, week: *Afor*, *Orie*, *Nkwo*, and *Eke*. A day is divided into three: *Ututu*, *Ehihie* / *Owu*, and *Abali* (Morning, Afternoon and Nightfall. The day starts with *Owuwa Anyanwu* (Sun rise) and ends with *Odida Anyanwu* (Sunset).

All the above pose challenges for Physics and Cosmology requiring a modern scientific framework, purpose-built and ancillary to exploring the implications of *Ancient Igbo Cosmology of the Existence of different hierarchies of Time*, such as *Mgbe*, *Mgbe Mgbe*, etc

The Igbo Folklore narrative: *Oruru Otu Mgbe*, *Otu Mgbe eru/ Otu Mgbe ebido /Otu Mgbe erugharie / Otu Mgbe erugherie* has the prospects of a deeper understanding of the Universe and its underlying structure. The ongoing rebellion by Western Scientists

is not just as a result of a culture of intellectual freedom, as it is often portrayed. It is more fundamental than that. The Universe is warning humanity that it has been on a wrong trajectory for too long, relying on false axioms, hypotheses, dogma, theories, socio-economic and political doctrines, and philosophical ideologies. The *Cook-Book Science* has gone almost as far as it can, before all structures built on it collapse. Ignoring the Ancient Igbo contributions to human knowledge is like ignoring a Tsetse fly perching on the groin. it will not just go away.





## **Igbo Epistemology and Knowledge System**

For a civilisation to have advanced so much as the *Igbo*, it invariably had a well-developed Epistemology, a knowledge and skills acquisition and transfer system. The traditional Igbo Epistemology was based on a highly classified human intellect structure. The Ancient Igbo valued Knowledge so much that it had deities or oracles and cults for its acquisition, after rituals of discipline over a given period of time. Membership in some specialities were only “by calling (of *Chi*)”.

At the apex of *Igbo* epistemic hierarchy is *Agwu*, the god of knowledge that befriends only a selected few. It had priests, called *Eze Agwu*, who had divination over those possessed by the *spirit of Agwu*, called *Umu Agwu* (plural), *Nwa Agwu* (singular). Such people (*Umu Agwu*) were said to occasionally be in a trance, often speaking in a way that no one, except their peers, understood. They were channels that received from the invisible realm insight of things to come and transmitted through them to the human plane. *Agwu* answers the question: *Kedu etu?* The question seeks an answer defining both the fundamental nature (substance and essence) of a phenomenon as well as providing answer for *how* a thing is, or came into being, can be replicated. The question *what*, instead of *how*, defines Igbo epistemology by the premium it placed on *what*; while *how* is for the rank below that defines *how* to replicate what *what* has articulated. In Igbo epistemic system, understanding *what* and unravelling its complexity is a critical precedence before creating technology (the know-how) for it. *Ndi Agwu* are the intellectual oracles for these two tasks and challenges: explaining *What* and providing guidance towards the *How to* aspect of it.

Various entities in the hierarchy of Aboriginal Igbo Epistemology can be confusing. For example, often *Dibia* and *Agwu* are wrongly defined as synonyms. They are not. While *Dibia* are human practitioners, *Agwu* is a deity or spirit that *Dibia* may invoke or communicate with in their spiritual practices. *Dibia* may seek guidance, wisdom, or healing power from *Agwu* to aid them in their work.

Next to *Agwu* is *Ntumizu* (Intuition). *Umu Ntumizu* are individuals gifted with intuition. They bring clarity in the human domain, of things that *Umu Agwu* had foreseen. *N'choputa*, is an Igbo word for research activity. The practitioners are called *Ndi N'choputa*. Next to *N'choputa* is *Nkowa*, or explanation. In Igbo Epistemology, *Nkowa* is not synonymous to teaching in the Western concept. *Ndi Nkowa* (plural) or *Onye Nkowa* (singular) are individuals who answer the question: “*kedu etu*” or “*kedu otu*”. The gift of being *Onye Nkowa* is beyond teaching skill. There is some spirituality to it. They are individuals who, through transcendental meditation, acquire a level of heightened awareness that enables them explain essences of things and phenomena. Also, there are *Ndi Amamihe*, those whose knowledge is limited to, and cannot go deeper than or beyond ‘what is’.

In Igbo Epistemology, those possessed by the spirit of: *Agwu* (*Umu Agwu*), *Umu Ntumizu*, *Ndi Nchoputa* and *Ndi Nkowa*, *Igba Aja* or *Igba Afa*, are held in awe as special purpose agents through who the divine communicates with mere humans. They were revered, almost venerated in the traditional pristine Igbo society, unpolluted by Western civilisation. Steve Jobs of the 21st Century would have felt very comfortable among his peers in pre-colonial Igboland.

Perhaps, the most maligned and misunderstood aspect of Igbo Epistemology is *Igba Afa or Igba Aja*, the diagnosis of Cause, and Prescriptions to mitigate Effects and Consequences. Like all other levels or hierarchies of Igbo Epistemology, *Igba Afa or Igba Aja* is much deeper than what Christian Europe call divination, a cult of seeking knowledge of the unknown through supernatural means. As emphasised elsewhere, no language of humanity has in its vocabulary the exact terminology or words that are apt or resemble an accurate equivalence of most Igbo words and terminologies in the context such words and terminologies were originally used by *Ndi Igbo*. *Igba Afa or Igba Aja* is not the same as measuring the luck of the fortune seeker and then seek advantages or to avoid disadvantages as post medieval Christian Church defines it. Nor is *Igba Afa or Igba Ija* exactly the same practice as Chinese *Feng Shui*, aimed at improving one's good luck to minimise the bad luck one may otherwise face in life. *Igba Afa or Igba Aja* is not fortune telling. The inquirer already knows what happened to him or her. It is only after the event does not conform to logic or rational capacity of the victim that he consults *Afa* in aid of rational understanding. It is the victim that narrates his experience to the *Afa* practitioner who then explains the meaning of the experience and how to avoid a repeat of it.

Indeed, the Christian Church's stance on divination evolved over time, leading to its eventual prohibition. Early Christians, like Jews, accepted forms of divination (e.g., prophecy, dreams). Casting Lots (Acts 1:26): The apostles used lots to determine who would replace Judas. Prayer and Fasting (Acts 13:2-3): The church in Antioch sought God's will through prayer and fasting. Prophecy (Acts 11:28, 21:10-14): Prophets

like Agabus received revelations from God. Visions (Acts 9:10-12, 10:1-48, 16:6-10): Apostles like Peter and Paul received guidance through visions. Dreams (Matthew 2:12, Acts 16:9): God communicated with Joseph and Paul through dreams. These instances demonstrate the apostles' reliance on divine guidance in their decision-making processes.

Indeed, some historians and scholars argue that the Christian Church's ban on divination was motivated, at least in part, by a desire to: consolidate power – by prohibiting divination, Church leaders monopolised spiritual guidance and authority; eliminate competition – as divination practices, often tied to folk traditions, threatened the Church's exclusivity on spiritual matters; and control knowledge. By limiting access to divination, the Church regulated the flow of spiritual information, maintaining its authority.

Apparently, this view is supported by: historical records – with Church councils and synods increasingly condemning divination as the Church centralised its power; patristic writings – as Some Church Fathers, like Augustine, linked divination to demonic influence, undermining rival spiritual authorities; sociological analysis – as the ban on divination can be seen as a means to establish a hierarchical, clergy-led religious structure.

Key figures and events that contributed to this shift include: 1). Augustine of Hippo (354-430 CE): His writings heavily influenced the Church's stance on divination. 2). The Council of Nicaea (325 CE): This council marked a turning point in the Church's formal prohibition of divination. 3). The rise of monasticism: As monasteries gained

influence, they helped standardise Church teachings, including opposition to seeking knowledge through divination, which if allowed, would undermine its influence. 4). Growing condemnation: Church Fathers like Origen, Tertullian, and Augustine criticised divination as pagan and demonic. 5). Scriptural interpretations: Passages like Leviticus 19:26, Deuteronomy 18:10-12, and Galatians 5:20-21 were used to condemn divination. The Church formally prohibited divination in canon law (e.g., Council of Nicaea, 325 CE). These resulted in Canon law prohibitions during Medieval Period (5th-15th centuries). The Prohibitions were aided by historical events leading to upheavals of Reformation and Counter-Reformation in Europe (16th-17th centuries), including Church-instigated Witch hunts and Inquisitions. Divination became linked to witchcraft, leading to persecutions. 6). Protestant condemnation: Reformers like Luther and Calvin rejected divination as unbiblical. The Catholic Church ultimately reaffirmed its prohibition on divination in the Council of Trent (1545-1563). Other events followed, such as enlightenment scepticism – rationalism, reformation and counter- reformation (16th-17th centuries); as well as scientific scepticism, which further eroded support for divination. Thus, evangelical and fundamentalist movements emphasised biblical literalism, rejecting divination and authority of Churchmen in interpreting the Bible. The Christian Church yielded to all these pressures by banning divination and associated it with paganism and idolatry in order to acquiesce to concerns about superstition and occultism alleged against the Church by its critics.

The reader will now begin to understand how Aboriginal Igbo Institutions fell victim of the history of social and spiritual events and

movements in Europe. *Igba Afa* or *Igba Aja* was not a spiritual or religious practice. Even if it were (which is not the case), Aboriginal Igbo spirituality and Practices do not share the massive bloodshed flowing from revolts against the Christian Church and its Absolutism and control of knowledge and learning in Europe. European colonisers of Igboland outrightly banned or destroyed Igbo Institutions because of the history of Christianity and the way its doctrines affected Medieval Europe before it resorted to Renaissance and Age of Reason. Unfortunately, they failed to realise that unlike, as in Medieval-era Christian Europe, there was no institution for acquisition of knowledge in the hierarchies of epistemology. Igbo epistemology or knowledge system was not controlled by theocratic doctrines, nor did such institutions need to be approved by any authority.

*Ndi Nkuzi na Ndi Mmuta* (teachers and pupils) as we understand them today, are emanations of European colonialism which essentially had to first, destroy the Igbo indigenous knowledge system, before it could impose European system on the minds of the people. This was also the same way the Igbo indigenous spirituality and belief system had to be, first of all, denigrated and systematically destroyed, before Christianity could be imposed on the Igbo race. Initially, *Ndi Igbo* laughed away Western education and derided it as *Ako na Aghugho* (cleverness and trickery). The early adopters of Western education were derided and dismissed as *Umu Ofeke*, empty people who go around puffing and huffing by virtue of learning and mimicking the white man's ways of life, rejecting their own culture and authentic identity. It was only after the Igbo had been completely conquered, their traditional institutions overthrown and destroyed, that they surrendered their collective minds to Western epistemology and its dictates. The way of life previously

described as the behaviour of *Umu Ofeke*, unfortunately became the dominant conduct of the Igbo race intellectual elite. The early adopters of Western education, the Christian converts, became teachers of the new religion and surrogates of white missionaries. Hence, the Igbo derisively referred to them as *Ndi Nkuzi* – Teachers of the white man’s ways. Later, the missionaries built formal schools to teach and indoctrinate the natives in the white man’s ways of life, their knowledge system, and philosophy. The pupils of such formal schools became known as *Umu Akwukwo* – the children of paper-based knowledge. Upon graduation, the Igbo referred to them as *Ndi Mmuta* – those that learned after being taught (imitators). Initially, *Ndi Igbo* regarded them as an isolated caste of a totally insignificant minority. Over time, as imperialism tightened its choke-grip, *Ndi Mmuta* became formidable agents of their white masters’ values, knowledge and spirituality.

The indigenous Igbo education system also differentiated Artistic and Technological / Technical fields: “*Ome Nka*”, na “*Okwa Nka*”. *Ome Nka* is anyone talented or skilled in liberal arts. *Okwa Nka* is a technical or technologically competent individual.

The ancient Igbo had a sophisticated advanced understanding of *Mathematics and Science* and advanced techniques which they applied to a range of practical and cultural pursuits such as measuring time and distance, the use of sundials and the counting of lunar cycles, including trade and commerce. This is also reflected in their arithmetic operations. *Mmuba* or *Muba* (multiplication), *Nkewe* or *Kewe* (division), *Mgbako* or *Gbako* (addition) and *Nwepu* or *Wepu* (subtraction). Igbo arithmetic operations of *Mmuba* and *Kewe* are quite complex. The possible products of *Mmuba* are said to be beyond



counting, that is, they can grow towards unbounded limits; while quotient from *Nkewe* are *infinitesimal*, resulting in values of incredibly small magnitudes but never so small that nothing is left of it.

In Igbo counting system and mathematics, the word *aja* (sand) is mythologically used to express or convey the two extremes in numerical values that are otherwise incomprehensible to the mind, the infinite and the infinitesimal. *Iguta nkpara aja di n'uwa*, counting all grains of sand on Earth, is used to express numerical values in the range of infinity. At the other numerical extreme is *okara nkpara aja*, a fraction of a grain of sand. This is impactfully expressed in Igbo saying: “*Ebe udo di, umunna ga eke otu mkpara aja onweghi onye ga anu olu ha*” – where there is peace among members of a kindred, they can divide even a grain of sand among themselves without anyone raising his voice. A grain of sand as a dividend is infinitely divisible, provided the quotient remains sand – as long as each member of kindred (divisor) is satisfied that what he received is still sand, no matter how tiny. The implications of these Igbo concepts for modern Mathematics (Calculus) and Physics (Quantum Field theory) are self-evident. It is noteworthy that the famed Igbo sense of equity places a limit to the extent any substance of particle can be divided beyond which that particle can no more be what it was and cannot be said to have been equitably shared or divided. That limit is the *atom* of that particle. These ancient Igbo aboriginal concepts were unknown to Europeans until relatively recently (John Dalton 1766-1844 and Ernest Rutherford 1871-1937).

Igbo language also encompasses other mathematical concepts such as *agalaba* to express points of geometric intersection. However, we have

no clue as to how they measured such points of geometric intersection for comparison (similar to the word “degree” used by the Europeans several centuries later for such measurements).

In their numbering or counting system, there was no zero, a fact of very complex philosophical implication for their theory of the Universe. Counting in Igbo arithmetic starts from *Otu to Iri*: *otu, abuo, ato, ano, ise, isii, asaa, asato, itolu, iri* (1,2,3,4,5,6,7,8,9,10), when progressing in magnitudes by subsequent additions of *otu* (one unit) of *Iri* (10 +1, 2...) to *Ohu* (20), then continuing to increase by unit of one until *ohu na iri*, 20+...10, or thirty. This progression continues until multiples of *Ohu* (20x) to *Ukwu* (hundred), continuing thereon to *Nnu* (1000) *Nnu Nnu* (1000 x1000) or a million; and multile of *Nnu Nnu* (*million x millions*); and thereon to *Enweghi nguta di ka aja ala* (beyond count, like attempting to count all grains of sand (infinity).

It is significant and worthy of note that the ancient Igbo believe that any given space can contain infinite unquantifiable elements. However, there is no such thing as a zero space that contains *Nothing*, or an empty space. Even in the year 2025, Nobel Prize philosophers, physicists and mathematicians, are still grappling with the question of whether indeed there is anything like an empty space. The *Quantum Field Theory* and the spooky observation of seemingly unmediated contact and relationship between objects separated by vast swart of space-time, still baffles the human mind and overwhelm our intellectual speculations in the 21st Century. In Igbo mathematics, there is always ‘something’, even if unquantifiable and invisible, *a quantum energy field*.

Perhaps the first Igbo writer in English language, Olaudah Equiano, in his autobiography, "The Interesting Narrative of the Life of Olaudah

Equiano, or Gustavus Vassa, the African." First edition (1789) Chapter 1, "The Author's Account of His Country and Family" summarises the complex techniques used by the Ancient Igbo for calibrations and computation of Time thus:

*We compute the year from the day on which the sun crosses the line; and on its setting that evening, there is general shout throughout the land accompanied with festivity and rejoicings; and the day following is always observed as a day of rest... Our people divide the year into four seasons, like the Europeans; the only difference is, that the intervals between theirs are equal, whereas ours are irregular, being sometimes longer, sometimes shorter... The first season, called Ulomatu, answers to spring; the second, Ududu, to summer; the third, Ulo-agbamu, to autumn; and the fourth, Uloma, to winter. The first month of Ulomatu begins with the vernal equinox; the second, Ududu, with the summer solstice; the third, Ulo-agbamu, with the autumnal equinox; and the fourth, Uloma, with the winter solstice. The length of our months varies according to the lunar cycles. We have twenty-eight principal or greater moons; and twenty-four lesser or smaller ones. The former are reckoned from the new moon to the full, and the latter from the full to the new. Every third day is reckoned a market-day, when our people assemble to trade." Our week consists of four days. The four days are called: Eke, Oye, Afor, and Nkwo. These market-days are distinguished by different names, as will be shown in their proper order.*

When Olaudah Equiano stated: “We compute the year from the day on which the sun crosses the line”, he was referring to the sun crossing the celestial equator, specifically the equinoxes, which occur twice a year: March 21st (Vernal equinox) and September 22nd (Autumnal equinox). On these days, there are equal hours of night and day. Equiano’s reference to sun crossing the line and the festivity it ushers highlights the importance of astronomical observations and timekeeping in Ancient Igbo culture. The Ancient Igbo used sundials to keep track of time by measuring shadows cast by vertical stick in the ground marked with lines or grooves to indicate time. This technique of measuring time and angles from shadows required understanding of proportions, spatial relationships, and geometric shapes and patterns.

In identifying the constituent elements of the Universe, the Ancient Igbo made a clear distinction between *Igwe* (the Universe), *Uwa*, a galaxy, and *Eluwa*, (the Earth and the entirety of its space including the oceans, the landmass of the Earth and its seas). They also named other heavenly bodies -- *Anwu* (the Sun), *Kpakpando* (the stars), *Ada Onwa* (Jupiter, the nearest star to the Earth they constantly saw on a night sky).

Unfortunately, the colonial conquerors of Igboland deliberately set out to completely destroy, systematically erase and wipe Igbo civilisation from the face of the Earth and deny that it ever existed. The consequence is that Western civilisation became the guiding light and model for evolution and development of human intellectual capital and capacity. The Igbo race was forced to abandon their millennia-old beliefs and native way of thinking and to start learning from the rudiments, whatever the Europeans think or believe, as if full grown

and developed adults were children, who knew nothing before their *European foster parents* adopted them. The fact is that Igbo Science and other bodies of knowledge and philosophies that were wiped out and replaced by a framework constructed to reflect the European worldview, mindset and behaviour as the model for mankind, are in most cases far more advanced than their replacements. Humanity was set back by many centuries due to the erasure of knowledge and wisdom that took centuries to develop before Europeans had a clue of them. The Asians and the Arabs were more fortunate than the Igbo because the European colonisation did not set out to destroy their civilisations. They had other imperial interests in mind, such as trade in spices, etc, not conquest and mental/psychological enslavement. The Europeans had before then submitted their intellect to be better informed by superior Arab numerals and algebra. Besides, the Pyramids are in evidence of Arab engineering prowess. The objective of the Europeans in Igbo land was totally different --- destruction and erasure of any evidence of Igbo civilisation that was at a time, more advanced than any other.

## **Igbo Political Structure and Organisation**

The core philosophical framework on which the Aboriginal Ancient Igbo race organised themselves is the belief that each and every human being is by nature equal to any other; that no one is born with superior virtues, rank or right, above or below those of anyone else; that society and its governance institutions must arise only from free and equal individuals responsibly creating their own essences, through choices they freely make. It is important to note that this philosophy and doctrine is inherent in Igbo spiritual and cosmic doctrine. By this doctrine, *Ndi Igbo* believe that each individual has his or her own *Chi*, a personal spirit that is neither superior nor subordinate to any other's (*Chi*). Every *Chi* has direct access to *Chukwu*, and does not need any mediator between *Chukwu* and any *Chi*.

Driven by this core archetypical mindset, *Ndi Igbo Mbu*, by deliberate design and construction of geniuses, evolved very complex seemingly non-hierarchical society, governed through intricate networks of decentralised but inter-connected clusters of institutions that made laws without elections and legislators, and ensured equitable distribution of land as a capital asset that belonged to everyone in the community, not to individuals as birth right. Hence, one would find as the DNA of *Ntu Ala na Ome N'ala Ochichi Ndi Igbo* (the foundational customs and traditions in every pre-colonial community) a governance system that was deliberately decentralised, as acephalous egalitarian 'city-states', organised as villages, clans, or lineages, without a centralised monarchical or hierarchical structure. Decision-making was through Councils of Elders, Age Grades, and Title societies. Igbo 'kingdoms' were not monarchies in the classical sense, but rather a loose network

of villages or clans sharing cultural, linguistic, and economic ties. Examples of typical precolonial Igbo societies without monarchs are *Igbo-Ukwu* (8th-18th centuries), *Nri Kingdom* (10th-15th centuries), and *Arochukwu Kingdom* (15th-19th centuries). These were confederations of villages and clans. Instead of monarchs, Igbo societies had *Ndi Eze*, *Ndi Nze na Ozo*, *Ndi Ichie*, and other titleholders, including respected leaders or elders – all based on individual achievements.

*Ndi Igbo* evolved this Governance system long before Aristotle (384 – 322 BC) and Plato (428 and 348 BC). The aboriginal Igbo governance system rejected all variants of feudalism, monarchy, dynasty and centralised authority. They considered such systems too autocratic, and not suitable for the Igbo archetype and existential philosophy. Unfortunately, the English military conquerors of Igboland were in a hurry to destroy and label as primitive *Ntu Ala na Ome N'ala Ochichi Ndi Igbo* – the ancient system and institutions around which *Ndi Igbo* organised and managed their communities for centuries – before the English invasion of Igboland. Hence, the colonisers made no effort whatsoever to understand it. In their arrogant self-referential 18th and 19th Centuries European mindset, the apparent lack of monarchical and feudal hierarchy in Igbo civilisation meant social anarchy.

*Ntu Ala na Ome N'ala Ochichi Ndi Igbo* is the common architecture and structure of governance of *Ala Igbo* by *Ndi Igbo* that had existed for centuries, long before England became a country. *Ndi Igbo* intended to describe it in no other language than *Igbo*. Neither did they intend to draw any parallels nor construct paradigms of comparison, between it and whatever system any other people anywhere in Time and Space may

have chosen for themselves. Indeed, at the time *Ndi Igbo* evolved their unique system, they were not aware of any other civilisation on this planet. They simply designed it as foundational principles and traditions for efficient and effective governance of the people of Igbo race, by *Ndi Igbo*.

Given the ingrained cosmic mindset of the Igbo people, *Ntu Ala na Ome N'ala Ochichi Ndi Igbo* (the aboriginal Igbo governance system and structure) was essentially a non-hierarchical network that connects each family or bloodline (*Ezi na Ulo / Aburu / Eri*) in a society, to the larger communities. The structure is uniform for all Igbo communities, no matter the geographic distance that separates them.

The common nomenclature of the intricate functional units of governance are: *Nna nwe Ezi* or *Nna nwe Ulo*, *Umu Nna*, *Umu Ebiri* (or *Umu otu Uke* or *Uke* or *Ibe*), *Umu Ada*, *Ikwu na Ibe*, *Amala*, *Ndi Ichie*, *Eze Mmuo*), and societies and institutions specialised in law enforcement (such as *Okonko* and *Ekpe*). Anybody with character flaws or moral questions, or whose ancestry is ignoble, cannot be initiated into any of these law enforcement societies. For example, the writer was initiated into “*Okonko Ndi-Oloko*” in 1971, before he travelled out of Nigeria and Africa, for the first time.

At the apex of aboriginal Igbo governance and legislative structure is *Oha* (the Public). The genius of the system is that *Oha* inclusively distils the opinion of every individual in a community, right down to the family, and integrates it into a consensual policy decision or legislation binding every individual in the larger society. There was no partisanship. People were not divided into political parties (and



sometimes into cults), nor into pro and con camps, where the winner takes all. To date, no Western democracy, be it in Europe or the North America, can rise to that challenge. If any European or the North American society dares try it, that society will disintegrate and nose-dive into anarchy within twenty-four hours. In the aboriginal Igbo system, there was absolutely no room for corruption. Indeed, the word *corruption* has no synonym in Igbo language. *Ndi Igbo* became aware of it from the Europeans who practised it before they contacted *Ala Igbo*. Hence, because there is no single word for it in Igbo language, *Ndi Igbo* tried to descriptively define both the word *corruption* and the practice of it, by ineffective translation. Indeed, criminal behaviours in Igboland evolved from the unjust demobilisation of Igbo young men without proper compensation or retirement benefits, after they had fought overseas, in defence of British imperial interest in the Second World War. These young men returned home with trauma inflicted on them by a war of which they understood nothing. Dejected and rejected, they tried all sorts of things to fend for themselves, including seizure of other people's property and theft – a habit they acquired outside Igboland.

Among the Igbo people, *Ezi na Ulo* and *Aburu or Eri /Ikwu* (family / bloodline) is the backbone of civic responsibilities and governance. It is the most critical tier on which everything else is built. Pride, honour, and prestige is derived from the reputation of the family and bloodline. *Nna nwe Ezi* or *Nna nwe Ulo* (Family heads) attend *Nzuko Umunna / Ikwu*, an assembly of brethren where issues are discussed, and a consensus is arrived at and adopted. The decision is binding on all families and households in a bloodline. No one dares commit an act that brings shame and dishonour to the ages-old reputation and good name of

an *Aburu / Eri / Ikwu*. The community promptly calls the attention of *Nna nwe Ulo* to a misconduct by a member of an *Ezi na Ulo* (family) or *Aburu / Eri / Ikwu* (bloodline). It is important to note that in the functional context of aboriginal Igbo society, *Ezi na Ulo* (family), and *Aburu / Eri / Ikwu* (bloodline) is a unit far more encompassing and complex than the meaning of family or households in European culture and society. Perhaps the word lineage, is closer to it, but still not quite a synonym. In the same vein, the arbitrary designation and description of community by the word *village*, is due to ignorance of Igbo culture. Even to this day, how pre-colonial Igboland was efficiently governed, through a structured network of communities and families, is considered more advanced, more sophisticated, and more effective and efficient, and much older, than the Westminster parliamentary system that was super- imposed to replace the Igbo indigenous system. The said Westminster model started evolving just relatively recently (from 1215, to as recently as 1911), long after and behind the Igbo model, which had existed for centuries before it. The super-imposition of the European model had resulted in nothing but chaos and crisis. Indeed, His Holiness, Chief K.O.K Onyioha (1923 – 2003), a lifetime advocate for Africans reverting to their indigenous political governance systems, and founder of *Godianism* (a religious movement that tried to draw parallels of indigenous African religions with other religions), in his book, *Peerism or Age Group System of Government for Nigeria*, warned, thus:

*It is not Nigeria alone that has been disillusioned with party politics and ballot box democracy. All the world is. With coups and counter coups all over Africa, and in many parts of Europe, including Greece which is supposed to be the very cradle bed of ballot box and source fountain of western*

*civilisation, the supreme intelligence is now warning humanity that ballot box democracy has gotten so old that it can no longer be relied on as a peaceful means of transition from one Government to another, and exhorts man to do a right about turn, from ballot box democracy to a better system that can conduce to peaceful politicking, and easy transition from one Government to another.*

Indeed, it is anachronistic. His Holiness Chief K.O.K Onyioha was a prophet of the Most High. Unlike the strife, chaos, contentions and acrimony inherent in the European model for transfer of *Power* from one regime to the other, in the Igbo model, the transfer of responsibilities (not power) is organic and natural through the *Age Group* system. Collective Responsibilities are transferred from one generation to the one immediately after it. No elections. It is divinely ordained as a right of everyone in the community upon *Coming of Age*, to participate in duties necessary for orderly governance of society. No generation wants to be worse than the one before it in performing public duties or responsibilities, and confronting challenges.

The 18th and 19th Century Europeans who made first contact with *Ndi Igbo* ignorantly derogated and dismissed the indigenous Igbo socio-political governance structure as *a primitive form of democracy* because they could not understand it. Applying the word *democracy* in describing the Igbo model is also an arrogant and supremacist insult. Pre-colonial Igbo society was not trying to ape or copy whatever the European describe as *democracy*. Indeed, it should have been the other way round. In the Igbo model, there are no political or ideological or partisan rivalry. It was harmonious, totally transparent, and provided

no incentive or opportunity for greed and corruption. The word, *power*, is considered crude and rude. Power over who? Given the Igbo model and view of humanity, all the man-made calamities and political crisis inflicted on humanity by Western Europeans that led to unnecessary death of millions of human beings all over the world, from the 17th Century to date, from the Slave Trade and Colonisation, and rivalries, resulting in the rise and fall of fascists and dictators, demagogues, military coups and revolutions – from the English Oliver Cromwell to the rise of Bolsheviks – would simply never have happened. The ability of a race to conquer other races through massive bloodshed and thereafter steal their wealth and populations, which is inherent in the DNA and core mindset and worldview of Western European Caucasian race, is their definition of *Civilisation*. Any people whose societal and governance institutions were not oriented and focused toward this beastly philosophy of conquest, loot and pillage of other peoples' societies and territories, were called primitive savages by Western Europeans. That is exactly the unfortunate fate of the pre-colonial Igbo Civilisation and society, which continues to date.

In the Igbo model, when an *Age Group* finds itself in a quagmire, it seeks the guidance of *Amala* and *Ndi Ichie*, the Council of Elders. *Amala* and *Ndi Ichie* comprise individuals of generation(s) older than the present *Uke* or Age Group. These *Elders* have themselves served during the tenure of their *Uke* or *Age Group*. Whatever *Amala* decides is final and conclusive.

It is important that the reader understands the fact that character of every institution of the Ancient Igbo Society and Civilisation is rooted in the Igbo Cosmic doctrine and belief in the equality of the *Chi* of every

individual, and each bloodline reverencing its ancestors. This is what gave rise to apparent autochthony and acephalous nature of pre-colonial Igbo communities, such that each community is a cell in one global body, the Igbo nation. It is also noteworthy that while by 900 BCE these seemingly autochthonous and acephalous communities had evolved a Confederacy system of Government that peaked by 100 CE, the Celtic tribes of Europe (that later became Britain) were by the same time governed by tribal chiefdoms, and England did not exist as a defined sovereign entity, until as late as 1016 – 1035 when it was united and “civilized” by *Cnut the Great*, a Viking King. During the same period in human history, there was nothing like the Russian State. In fact, for thousands of years, the sovereign territories known today as Russia was inhabited by a collection of nomadic tribes, described by Herodotus as *Scythians*. These tribes later united and became known as *East Slav*. Then they voluntarily agreed to unite themselves under a Prince, called Prince Rurik (862 – 879 CE) and to be called the *Rurjkids*. They remained under Rurjkids Dynasty from 862 – 1598 AD. Later, they changed their name and called themselves the Rus, and their territory, *Land of the Rus*. After, the successor of Prince Rurik, named Oleg (879 – 912 AD) captured Kiev, and renamed the territory, *Kievan Rus*. Later, it was conquered by the Mongols and became part of Mongolian Empire, called the *Golden Hordes* (1242 AD) until 1480, when Ivan the 3rd defeated the Tartars at the *Battle of the Ugra River*. This marked the beginning of what later became the Russian State.

Thus, it is an immutable fact of human history that by 900 BCE, when Igbo societies had evolved into a Confederacy of City States, like *Nri* and *Aro*, that peaked as early as 100AD, neither Russia nor what later became known as England existed as a State. Hence, as an epilogue to

the history of the Igbo race, the weaknesses common in pre-colonial Igbo societies, leading to military conquest and colonisation of Igboland by the English and the Caucasian race, will be discussed to enable future generations of otherwise the great Igbo race, to understand their past mistakes as a people. Those (political) mistakes are still here today in 2025 CE.



## **Igbo Jurisprudence**

Over a very long period of time, certainly by or before the first century CE, the ancient Igbo society had evolved a complex and organised legal system called *Iwu na Ome n'ala*. While there is no specific date for when the Igbo legal system evolved, histo-archaeologists and anthropologists agree that there must have been a legal system in place to enable the emergence of City States like *Nri* and *Aro* confederacies by 900 BCE. This was a time of significant cultural, economic, and political growth in Igbo society believed to have continued till the 12th Century CE.

The *Iwu* and *Ome n'ala* system were based on a complex network of taboos, customs, and laws that governed various aspects of Igbo life, including family, community, trade, and conflict resolution. It was administered by a Council of Elders, also known as *Ndichie* who applied the laws and customs to resolve disputes and maintain social order. Like in many ancient societies of the time, laws and norms were often based on customs, oral tradition and usage. Disputes were resolved through Councils of Elders, Spiritual Leaders, or community gatherings.

Regarding the existence of a legal system, it is unlikely that the *Nri* and *Aro* Confederates could have functioned without some form of dispute resolution and governance structure. However, this does not necessarily mean they had a formal, written legal system like we think of today. That was exactly the gold standard of the time, no different from what obtained everywhere else. For example, the British had no system of laws at that time. Like the *Iwu* and *Ome n'ala* system of the Ancient Igbo centuries before it, the British legal system, particularly



the English common law, is also largely unwritten and based on customs, traditions, and judicial precedents. The development of the court system in England was a gradual process that evolved over several centuries. It was during the Anglo-Saxon Era (5th-11th Centuries) that the earliest forms of courts in England were established. These were called the *folkmoots* and *shire moots*, which were assemblies of local people that met to settle disputes and administer justice. That was exactly the case in Igboland by 900 BCE, six centuries earlier. The *Curia Regis* (King's Court which later evolved into the "Court of King's Bench"), the *Court of Common Pleas*, established to hear civil cases, etc. – evolved centuries later, indeed much later than the *Iwu* and *Qmenala* system of the Ancient Igbo that had existed centuries earlier. It is a matter of fact that the Igbo people evolved a legal system to maintain order and protect the rights of individuals in *Nri* and *Aro* Confederacies long before the Saxons. Given its characteristic flexibility and adaptability, the Ancient Igbo indigenous judiciary and legal system would have evolved over centuries through traditions and usages, had it not been criminally intruded upon and destroyed by the English conquerors of Igboland.

Long before the 9th Century CE, every Igbo community had developed aboriginal jurisprudence and social justice system that was so advanced and sophisticated that it dispensed justice without anyone titling himself a judge, lawyer, or legal expert. The core objectives of the system are the imperative of fair hearing, equality of all citizens before the law, and ensuring equal justice. There are three tiers or hierarchies of proceedings. By its characteristic emphasis on community participation, dialogue, and mutual understanding in resolution of disputes, the pre-colonial *Iwu na Qmenala Ndi Igbo* was far ahead of

the legal systems of any people or society at that time and would have stood out as a timeless reference model for humanity, had it not been destroyed.

*Fair hearing* was in-built and implicitly guaranteed in the process proceedings of *Ndi Ikpe* and *Ndi Izuzu*. This objective has expression in Igbo language: *Onye Ikpe, jide Ofo na Ogu*, (meaning, adjudicator be mindful of equity and justice). As a guardrail in the dispensation of justice, the Igbo say: *Juo onwe gi, oburu mu, Gini ka m ga eme?* (Ask yourself, what would I do, if I were in that situation?)

*Ndi Ikpe* and *Ndi Izuzu* are an *ad hoc* council comprising the peers of individual litigants in a particular dispute. Each party to a dispute nominates persons he or she trusts to represent him in the trial by *Ndi Ikpe* proceedings. After a matter had been deliberated upon by *Ndi Ikpe*, it is then referred to *Ndi Izuzu*. This comprises individuals selected from those that had represented each party as *Ndi Ikpe*. *Ndi Izuzu* will then hear the case of each party as best represented from the individual's team of *Ndi Ikpe*. Thereafter, *Ndi Izuzu* pronounces a verdict. If a party is dissatisfied, it can refer the opinion of *Ndi Ikpe* and *Ndi Izuzu* to *Ama Ala* (Council of Elders in a community) for final decision.

The uniqueness of the indigenous Igbo three tier Judiciary system (*Ndi Ikpe*, *Ndi Izuzu*, and *Ama Ala*, if necessary) lies in the fact that final resolution to a dispute takes place in the local community where actions giving rise to the dispute arose. By design, in order to insulate it from nefarious influences, and to ensure that each case is decided on its unique facts and merits by fresh minds, there is no *established*

*institution*, because inevitably such *established institution* comes with its attendant baggage of permanent personnel who, over time, tend to arrogate special knowledge to themselves. Such attitude of an individual is anathema in aboriginal Igbo societies.

It was several centuries later, in the 12th and 13th centuries (during the Middle Ages, specifically during the reign of Henry II), that the English legal system *evolved trial by jury system*, which is the closest but not really a true resemblance of centuries' older *Ndi Ikpe* and *Ndi Izuzu* to *Ama Ala* system of *Ndi Igbo*. During that period, Henry II established a system of royal (feudal) courts that relied exclusively on aristocrats (local landowners in the community of the litigants), to serve as jurors. In other words, unlike the Igbo system, the English jury system did not have democratic suffrage principles as its driving force. It denied those litigants who were not landowners the benefit of being heard by their peers. This is the ever-permanent flaw inherent in all legal systems that emerged from the Laws of England. Unlike aboriginal Igbo jurisprudence, the central tenet objective of the English jurisprudence is to protect the *Property and Privilege* of the landed class (which also included protecting ownership of human lives as well as lands of peoples in different regions of the world that were forcefully seized or stolen). Clearly, the Laws of England that became the backbone of the British legal system, were conceived by a closed mindset whose helpless core *prima materia* is immutably protection of feudal aristocracy, so much so that it can only be described by evoking the mathematical self-consistency or closure equation denoted by the expression  $f(f)=ff(f)=(f)$ , regardless of efforts made over centuries to change its outwards image or physical appearance. This is in stark contrast with the Igbo jurisprudence philosophy. In aboriginal Igbo jurisprudence,

Law and Justice must have, as its supreme objective, the protection of the powerless and least privileged in the society. In the quest for justice for even an underling, the Igbo would go to war. Hence, the Ancient Igbo battle cry: *Onye gburu Nwambe? Anyi ga aga juo ka agwa anyi ihe o'mere* – Who maliciously stepped on *Nwambe* and crushed it to death? We must demand a reason for killing it. *Nwambe* is the tinniest in the family of rodents, a nuisance. But even so, it should not be killed without cause and consequence.

In the indigenous or aboriginal Igbo jurisprudence, controversies were settled only after a consensus had been arrived at following debate by litigants as represented by their peers. Issues are settled on the merit of each case based on the traditions and custom of the community in which the case arose. No individual, group or class, is tolerated to impose his views on the society. The community nominates a spokesperson when it is necessary, and if they agree to do so. The opinion of such spokesman may be respected, but never feared or worshipped, nor become a dogma binding the decision in future generations of cases that may arise for litigation. It is very important to always bear in mind that every institution of ancient Igbo societies is governed by the Igbo spiritual belief and doctrine which holds that: when the spokesman overreaches his mandate or becomes autocratic, or dictatorial, he would be reminded that he is no better than anyone in the community. Hence, the Igbo saying: "*Agwu bido inye nsogbu, ezi ya osisi eji pia ya*" – when an oracle, even as revered as *Agwu*, becomes a problem, it is shown the wood out of which it was carved.

Ancient Igbo philosophy also rejected the idea that a particular bloodline among humans, which Europeans call royals or blueblood,

possesses exclusivity of wisdom, virtue, knowledge and understanding; and therefore, should be entitled to appropriate all the wealth of a race, and to dispense it as it pleases. Instead, the Igbo worldview is that only God is all-knowing; that the fabled wisdom of any one in a community exists only when he relies not exclusively on his opinion, but on the advice and information his fellow citizens avail him, – *Oha na Igiridi bu ugwu Eze*.

In the pre-colonial legislative, administrative and judiciary system of *Ndi Igbo*, there was no room for hierarchies: Monarchy, Nobles, Dukes and Lords. This doctrine is rooted in Igbo religious belief that everyone has a *Chi*, and no *Chi* is superior to the other; and everyone has an ancestor who mediates and intercedes for him before *Chukwu*. No one's ancestor is superior, wiser, virtuous, nor has more access to *Chukwu*, than the other. There was no way the English colonisers would have tolerated such doctrines, which flew in the face of all that the English believed and cherished, particularly, in the 19th Century.

Bearing this in mind, the clash and consequent bloodbath that ensued between the Igbo and the English colonisers was foreseeable.

## Social Ideology of the Igbo Race

As shall be discussed later, the Igbo in their cosmology, mythology and engraved mindset, believed that everything in the Universe evolved from Ife, Light, a non-matter particle. The implication is that the Earth and all its economic resources are public assets, not private wealth. Hence, Igbo indigenous socio-economic order was egalitarian. The encounter between the Europeans and the Igbo started far back as under the feudalistic *Ancient Regimes of Europe*, when kings and queens-controlled power; an aristocracy of nobility and privileged elites-controlled wealth and influence; and society was divided into three estates: nobility, clergy, and commoners. The French Revolution (1789 – 1799) had just driven cold shivers into spines of feudal Europe and its privileged agents. Igbo slaves had led a revolution in Haiti that overthrew Europeans' interests; and the threats of communism in Russia which eventually ousted Czar Nicholas II of Russia, the first cousin of King George V of England and Kaiser Wilhem II of Germany, were on the rise. Against this historic background, the Igbo indigenous socio-economic philosophy was not only perceived by imperial Western Europe as a total rejection and antithesis of Western European values and beliefs, but a very dangerous threat to the feudal monarchies of Europe.

With a cosmology that believes that all things in the Universe evolved from light (a non-matter); and that material wealth should not be appropriated or monopolised by any individual or class in a society; and that everyone evolved from the same basic stuff (*Ife* or light), and that no one should be placed above the other as a matter of birth right; with a religion that professes direct and equal access to the Almighty without

any intermediary (Pope and Clergy) except one's ancestors; with total rejection of monarchy and feudalism – everything Igbo, stood as a total repudiation of everything Western European. This has huge implications for not only modern science, and human psychology, political organisation of society, ethics and morals, but more-so for economic ideology and the philosophy of the Igbo, vis-a-vis Western European imperialist mindset. It also provides insight into the Igbo archetype, and what is perceived in the West, and among brainwashed Africans, unfortunately, as Igbo's economic and political rebellious or aggressive nature.

To determine the socio-economic philosophy of a people, you have to look for it in their system of land tenure – land being the basic foundation of social economy. Capitalism reflects land tenure system of medieval Europe. Communism is a revolt from such land tenure system as had a caste of landless serfs exploited by the Feudal Lords – [Chief K.O.K. Onyioha (1923 – 2003): *Age Group System of Government for Nigeria*].

Put in modern parlance or scientific language, the Ancient Igbo are saying that the Universe emerged (or was 'created') from non-matter entities that no one owns, nor should own: *Uwa abughi nke onye obula*, they said; *Onye nwe Uwa? Uwaobunkeonye?* they ask, as a name. This is the cosmic and philosophical foundation on which the aboriginal Igbo egalitarian society was built. This clashed with the Western feudalism, aristocracy and capitalistic mindset of the 18th and 19th Centuries. It helps to explain why the European colonialists could not tolerate the Igbo mindset and social behaviours; and why they went all out to completely destroy and erase all Igbo traditional institutions. It also

explains the ongoing conspiracy, the duplicity in disparaging the Igbo race, and the relentless efforts to damage and pervert the Igbo mind. The contempt and brutal ruthlessness in destruction of anything indigenously Igbo and the imposition of colonisers' puppets as *Warrant Chiefs* over indigenous Igbo leadership – unlike Indirect Rule in other parts of Nigeria by which the colonialist allowed the existing governance institutions and structure to remain – are all rooted in the conflict between the European imperialist and feudal mindset, and Igbo existential philosophy and archetype.

In aboriginal Igbo society, land was communally owned and equitably shared among members of a kindred. Unlike feudal England and Europe, the Igbo rejected feudalism as anathema. Collective ownership of natural resources was so well developed that the whole community was involved in raising a child and took responsibility for ensuring that the child would be a law-abiding adult. The community also took responsibility for widows by helping them perform tasks traditionally assigned to males, like clearing farmland allocated to her late husband during the farming season and harvesting yams and palm fruits. The community also built houses for widows – a social responsibility Europe adopted centuries later as public housing projects. When a male child becomes of age and decides to take a wife, the community builds a house for him and his future family. The Igbo were not in competition with anyone else or ethnic group but themselves, when they adopted such philosophy as guiding principles for their communities. Each community was contented with what it had. Alaudo Ekwuonu (Olaudah Equiano), an Igbo man who, typical of his ancestors, struggled and freed himself from slavery and thereafter led a movement to abolish slavery, was shocked by the level of poverty, social decay and



moral depravity in 18th Century England. In his autobiography (1789), he made a comparison between the Igbo society and the English society and had this to say about the Igbo society of the time: ‘A nation of happy clean people, without unemployment, without prostitution, without drunkards and beggars’.

The society did not discriminate on gender basis. Hence, in Igbo language, there is no word like: he, her, she, him, his or hers. Contrary to the colonial and neo-colonial portrayal of Igbo people as very aggressive migrants ever impulsively trying to swallow everyone else and takeover wherever they are, history evidences show the fact the Igbo were the most sedentary and pacific African race, before Europeans conquered them and destroyed their society. Before the European colonisation of their homeland and amalgamating it with other lands in the same geographic congruity, the Igbo never migrated outside their homeland.

Because of their pacifist and non-expansionist doctrine, the ancient Igbo saw no need for a standing state military force in peace time, and development of weaponry and art of warfare. Though it was their undoing, but to date, there is no record of Igbo incursion into any non-Igbo territory around them, before and after they were militarily defeated by the British and forced to be part of the ramshackle the colonialists created and christened ‘Nigeria’. *Ndi Igbo* in their entire history, till date, NEVER waged war against any of their neighbours, nor anyone else anywhere. This is a fact that revisionist historians (people who believe that Truth can always be modified and reinterpreted for their convenience), and their fellow anti-Igbo pseudo intellectuals, cannot contest. It was the Igbo pacifist philosophy, “*Egbe*

*bere Ugo bere*”, Live and let others live – Let the Eagle and the Kite perch on the same branch – that the English abused in conquering and colonising Igboland and annexing it to what they called Nigeria, a story well told by Professor Chinua Achebe (1930 – 2013) in his epic novels: “*Things Fall Apart*” and “*No Longer At Ease*”.

Unlike other major ethnic groups in Africa, the Igbo nation has no legendary warrior. They believed that war and conquest are barbaric. The first time *Ndi Igbo* rose up in arms was in resistance of slave traders and English invaders. Hence, despite the recent call to arms and ethnic sabre-rattling of tribal demigods against *Ndi Igbo*, they make no allegation of *Ndi Igbo* having ever attacked or gone to war against their ancestors. Ancient *Ndi Igbo* believed in *Ojemba enweghi iro* – a sojourner in a foreign land should not be an enemy to anyone in his or her host community. Contrary to the lie peddled against the Igbo, the aboriginal Igbo were contemptuous towards greed and materialism. They believe in communal ownership of capital wealth. However, being a very pragmatic people, it is natural that given the alien economic system and doctrine of political economic competition imposed on them by colonialism as a militarily defeated people, their individual reaction is a predictable consequent attitude of anyone struggling to make sure he or she is not cheated in sharing what should be publicly owned in the first place – a behaviour self-evident in their endless fights with European conquerors over ownership of trading posts in Igboland from as early as the 17th Century, even before they were formally colonised.



## Indigenous Igbo Economy

The Palm tree, *Elaeis guineensis*, is the dominant native plant in the flora of Igboland, and it was the backbone of the aboriginal Igbo economy. The Igbo nation developed unique technologies for the production of various consumer and capital goods from the palm tree, long before the European invasion of Igboland. The Igbo people developed technologies for harvesting palm nuts and the production of palm oil from the palm tree. This got them into serious trouble with European interests during the 18th and 19th Centuries, when palm oil became an important trade commodity. Igboland was designated the *Oil River Region* of West Africa before formal colonisation.

Beyond separating palm nuts from their bunch and processing them to produce palm oil, the Igbo developed technology for chemical processes to produce products from husk or bunch bearing the nuts. After removing the nuts, they burnt the bunch or husk, collected the uncontaminated ash, and leached it to extract a chemical they called *Ngu*, a potassium salt or hydroxide, an alkaline substance, which they used to produce various consumer products including additive for dyeing textiles. They then saponified it to produce soaps and detergents. Arguably, the Igbo were the first human race to develop saponification processes for soap making. This was before 2800 BCE, when the Babylonians were still trying to make soap from fats boiled with ashes. It was not until the 7th Century (during the early medieval period), that Europeans began soap-making by saponification. This was centuries after the Igbo had developed the technology. Beyond that, the Igbo understood saponification chemistry so well that they used it to prepare *Ugba*, an exclusive Igbo delicacy. After they boiled *Ugba* (oil

bean pudding), they fermented it and added *Ngwu* and palm oil to it.

The Igbo also used the trunk of the tree to produce building materials and several other products such as sponges and brushes. They used the leaves and branches, *aka nkwu*, to produce brooms. This was at a time when all races of humanity were using leaves to sweep. The palm fronds or leaves were knitted together as *akirika*, for roofing homes. After boiling the palm nuts, they removed the soft skin and then extracted palm oil. Then they separated the kernel from the skin of the palm nut to get *Mkpuru aku*, the palm kernel. They dried the palm kernel under the sun and cracked it to get the seeds covered by the hard kernel. Then they ground it and extracted *mmanu aku*, palm kernel oil, which they used both as cosmetics specifically to prevent sunburn, and to prepare medicine for convulsion. They tapped palm trees to collect the sap for winemaking, and fermented the sap for the distillation of alcohol, which they consumed, and also used for extraction of pharmaceutical chemicals from roots and herbs.

Another prominent tree native to Igboland is *Ngwo*, the Palm Wine Raffia tree or *Raffia hookeri* / *Piassava funifera*. This tree still plays a prominent part in Igbo society, present and past (pre- colonial and neo-colonial). *Mmanya Ngwo*, or Palm Wine, is the sap tapped from *Ngwo*. *Mmanya Ngwo* is drunk everywhere in Igboland, and it plays a special role in Igbo culture. Beyond being a social drink, it is integrated into the fabrics of Igbo traditional marriage customs. It is mandatory that a groom's family must introduce themselves to the bride's family by presenting Palm Wine to his in-laws. The quantity of *Mmanya Ngwo* stipulated and demanded for the ceremony varies from one community to the other.

*Aka Ngwo / Ogugu*, or the rachises/branches of the *Ngwo* tree, are often several meters long. *Aka Ngwo / Ogugu*, or the rachises of *Ngwo* is used in Igbo traditional civil engineering and building Technology for structural construction of roof members of the historical traditional Igbo mud house. *Aka Ngwo /Ogugu* bears or stalks *Okai*, raffia leaves, *pinnae*, or the palm fronds – the unique long leaves of *Ngwo*. *Okai* is masterly knitted together into *Akirika*, a mat or raffia thatch. *Akirika*, has a frame with two or three wooden materials equally spaced along the length of the mat, forming a strong backbone for *Akirika*, as a roof cover of the house. *Akirika* is removed after some years and replaced so that at all times, the building is leak-proof, despite the heavy tropical rainfall in Igboland.

A very important part or product of *Ngwo* is *Akwara Ngwo*, or *Piassava*. *Akwara Ngwo*, or *Piassava*, is a flexible and tough, strong, and hard-to-break material, which the Igbo ancients were the first humans that learned to extract and process from *Ngwo* tree, native to their autochthonous homeland, thousands of years ago, perhaps several centuries before anyone else. The Ancient Igbo developed techniques for bundling and intricately joining and weaving *Akwara Ngwo* to construct native pulley systems, which they used mostly for lifting and hauling heavy load such as Iroko tree trunks over long distances. *Akwara Ngwo* or *Piassava* was also used for a wide variety of other technical purposes to strongly hold different things or parts together, such as tying roof members together to resist tropical storms. Available open-source information shows records of human civilisations' histories as thus:

*...the ingenuity and resourcefulness of the Ancient Igbo in processing and utilising piassava for impressive feats engineering and material science ... it's clear that they developed remarkable techniques for working with piassava. Their expertise in 1. Processing piassava fibres; 2. Bundling and joining strands; 3. Weaving complex patterns allowed them to create robust and durable materials for lifting and hauling heavy loads over long distances. This is a testament to their innovative spirit and understanding of material properties...*

Clearly, the aboriginal Igbo worldview and economic philosophy is indeed antithetical and in direct conflict with Europeans'. At the existential root is the Europeans' feudal capitalist mindset in which is ingrained in a doctrine of ownership, and stratification of society by a Class system, such that some families have the right to even own their fellow human beings and control the means of production, such that some benefits of excess profit trickle down through a so-called *middle class* to the rest; including the right of some individuals and corporations to monopolise natural wealth and means of production. The Igbo archetype rejection of such doctrine is self- evidently manifested in the pre-colonial organisation of Igbo society, the long wars the Igbo Nation fought in resistance of colonisation, and in the resurgence of the Igbo spirit by Dr. Nnamdi Azikiwe and others who led the struggle for liberation of the entire continent of Black Africa. Before then, Igbo descendants had led rebellions against slavery and fought fiercely for their freedom in the Americas. No other African race has such history, bearing in mind that the Ethiopian historic resistance was relatively at a much later time (in 1935 - 1936), after some kind of

*civilised* international order had been established, after the formation of the *League of Nations* following the carnage of the 1st World War. By then, the Italian attack and occupation of Ethiopia was an act forbidden under International Law. It violated Article 16 of the Covenant of the League of Nations which states:

*Should any Member of the League resort to war in disregard to its covenants under Articles 12, 13 or 15, it shall ipso facto be deemed to have committed an act of war against all other Members of the League, which hereby undertake immediately to subject it to the severance of all trade and financial relations, the prohibition of all intercourse between their and the nationals of the covenant-breaking State, and the prevention of all financial, commercial or personal intercourse between the nationals of the covenant-breaking State and the nationals of any other State, whether a Member of the League or not.*

Both Italy and Ethiopia were Members of the League. Consequently, the League imposed sanctions against Italy (which it later prematurely withdrew thereby inflicting a mortal blow to its moral authority). Unfortunately for the Igbo race, there was no such law when the Igbo people were fighting against the British Occupation and the Colonisation of Igboland for over thirty years. The League of Nations was formed on January 10, 1920, following the *Paris Peace Conference* that ended World War 1, sixteen years too late – after the British had used its overwhelming military power to crush Igbo resistance and colonised Igboland. Indeed, in so doing, the British had the legal backing of the articles of the 1884 – 1885 Berlin Conference. It is very



important that these historic facts be stated in order to understand the circumstances and odds against the Igbo race in their (lost) struggles against European conspiracy and imperialism which continues to date.

## Engineering and Technology

It will be interesting to start this chapter with certain verbatim statements of European scholars herein referenced.

*The archaeology of Igbo-Ukwu is the study of an archaeological site located in a town of the same name: Igbo-Ukwu, an Igbo town in Anambra State in southeastern Nigeria. As a result of these findings, three excavation areas at Igbo-Ukwu were opened in 1959 and 1964 by Charles Thurstan Shaw: Igbo Richard, Igbo Isaiah, and Igbo Jonah. Excavations revealed more than 700 high quality artifacts of copper, bronze and iron, as well as about 165,000 glass, carnelian and stone beads, pottery, textiles and ivory beads, cups, and horns. The bronzes include numerous ritual vessels, pendants, crowns, breastplates, staff ornaments, swords, and fly-whisk handles.*



Igbo *Ukwu* face pendant.png (clued from Wikipedia, the free encyclopaedia)

Western Archaeology also records that as early as the 9th century CE, the Igbo Nation led the world in metallurgy, specifically iron smelting and *bronze technology*, and developed advanced techniques for smelting iron, using clay furnaces and bellows to produce high-quality iron tools. The *Igbo-Ukwu-Bronzes*, set of bronze objects that were discovered in *Igbo-Ukwu*, date back to the 9th Century. In *Lejja* and *Opi*, towns in Igboland, just about 90 kilometres from *Igbo-Ukwu*, archaeological excavations have found foundries for iron smelting

dating back to 2000 BC. Google Wikipedia, on Igbo *Ukwu* Bronzes, went further to state its impact on art history as thus:

*Peter Garlake compares the Igbo-Ukwu bronzes to the finest jewellery of rococo Europe or of Carl Faberge, and William Buller Fagg states they were created with a strange rococo almost Faberge type virtuosity. Frank Willett says that the Igbo-Ukwu bronzes portray a standard that is comparable to that established by Benvenuto Cellini five hundred years later in Europe. Denis Williams calls them an exquisite explosion without antecedent or issue. One of the objects found, a water pot set in a mesh of simulated rope is described by Hugh Honour and John Fleming as A virtuoso feat of cire perdue (lost wax) casting. Its elegant design and refined detailing are matched by a level of technical accomplishment that is notably more advanced than European bronze casting of this period. The high technical proficiency and lack of known prototypes of the Igbo-Ukwu bronzes led to initial speculation in the academic community that they must have been created after European contact and phantom voyagers were postulated. However research and isotope analysis has established that the source of the metals is of local origin and radio carbon dating has confirmed a 9th-century date, long before the earliest contact with Europe. The Igbo-Ukwu artefacts did away with the hitherto existing colonial era opinions in archaeological circles that such magnificent works of art and technical proficiency could only originate in areas with contact to Europe, or that they could not be crafted in an acephalous or egalitarian society such as*

*that of the Igbo. Some of the glass and carnelian beads have been found to be produced in Old Cairo at the workshops of Fustat thus establishing that a long-distance trade system extending from Igbo Ukwu to Byzantine-era Egypt existed. Archaeological sites containing iron smelting furnaces and slag have been excavated dating to 2000 BC in Lejja and 750 BC in Opi, both in the Nsukka region...*

For emphasis and better appreciation, the reader may pause and take in the meaning of what is starkly stated by European scholars regarding their initial attitude to the superiority of Igbo metallurgy skills in the 9th Century:

*The high technical proficiency and lack of known prototypes of the Igbo-Ukwu bronzes led to initial speculation in the academic community that they must have been created after European contact and phantom voyagers were postulated.*

The modern reader is rightly outraged and shocked by the brazen unabashed racial superiority and supremacy, medieval arrogance, contempt, disdain and total disregard with which European colonists treated the Igbo race in their vow to deny and suppress the fact that the Igbo race once led mankind and had technological supremacy in the whole world. This denial, disrespect and insult, is what is nuanced above with minimal disguise. It was only after extensive...

*research and isotope analysis, that the Europeans reluctantly conceded that the source of the metals is of local origin. This was only after radio carbon dating has confirmed a 9th-*

*century date, long before the earliest contact with Europe  
Moreover, Archaeological sites containing iron smelting  
furnaces and slag have been excavated dating to 2000 BC in  
Lejja and 750 BC in Opi, both in the Nsukka region...*

That was the extreme rigour of proof that was demanded before...

*The Igbo-Ukwu artefacts did away with the hitherto existing  
colonial era opinions in archaeological circles that such  
magnificent works of art and technical proficiency could only  
originate in areas with contact to Europe, or that they could not  
be crafted in an acephalous or egalitarian society such as that  
of the Igbo...*

In his legendary 1962 song, 'Blowing in the Wind', Bob Dylan asked:

*How many roads must a man walk down, before you call him a  
man? How many seas must a white dove sail, before she sleeps  
in the sand? ... And how many years can some people exist,  
before they're allowed to be free?*

Perhaps, Bob Dylan, had the plight of the Igbo in colonised Africa in mind, in asking these questions. Yes, the Igbo race once led the world and had technological supremacy over Europeans. Yes, almost a century after the facts are established, after "Archaeological sites containing iron smelting furnaces and slag have been excavated dating to 2000 BC in *Lejja* and 750 BC in *Opi*, both in the Nsukka region...", after it had been established that the Igbo race were once ahead of European (Caucasians) and all other races of humanity in iron technology by over three centuries, UNESCO, the so called neutral

agency of United Nations, has not designated these footprints marking the earliest development of iron technology by humans, as World Heritage sites. This fact stands to the eternal indictment of the West's anti-Igbo pact and intrigues. The only imaginable reason or culprit for UNESCO's failure to preserve these invaluable sites in the interest of humanity is that UNESCO is subservient and dependent on the West for funding.

UNESCO's failure to preserve these invaluable sites speaks volume of the complex dexterity with which Western Europe controls the academia and manipulate these supposedly neutral agencies, and their iron-clad control of all information media until very recently. Also indictable is the neo- colonial curriculum bequeathed to the so-called independent African nations, which unfortunately, teach nothing about native African civilisations and achievements before colonisation, particularly to African teenagers in secondary schools – young people at the critical age when human beings develop and form opinion of themselves. Perhaps, the so-called African leaders, over fifty years after 'Independence', are still afraid that their colonial masters will punish them, if they drastically change what young Africans are taught about their ancestors in secondary schools.

Before the 9th Century, the Igbo nation developed Pottery *Technology*. Igbo pottery was used for a variety of purposes, including cooking, storage, and trade. They also developed weaving technology, with evidence of cloth production dating back to at least the 14th Century. Igbo weavers used a variety of materials, including cotton, raffia, and silk.

All these things done to the Igbo is known as *Historical Negationism* – a denial of and deliberate distortion and or destruction of a civilisation, culture, experiences and achievements of a race. *Cultural Appropriation* is the act of taking away from a people or using elements of their culture, without permission and not compensating them for it. The English conquerors of the Igbo race are yet to be held accountable of these crimes, which they clearly committed against the Igbo. How and who will hold them accountable in a rigged and fraudulent world order such that the offender is the judge?

The Igbo people were known for their intricate wood carvings. Igbo wood carvers produced a variety of items, including masks, sculptures, and furniture. Calabash carvings were used for a variety of purposes, including storage, cooking, and musical instruments.

Before the 5th Century BC, long before European incursion into Igboland, Igbo civilisation had developed *Nsibidi*, a system of Writing, using abstract symbols to represent ideas and concepts in communication and record-keeping. These symbols were sometimes inscribed or marked on the skin of a person to represent his ancestry. To date, in Igboland, specifically among the people of Olokoro Clan of Umuahia, the meanings of the symbols of *Nsibidi* are shown only to the *Ezumezu*, people initiated in *Okonko* and or *Ekpe* secret societies. In comparison, the English alphabet evolved several centuries after *Nsibidi* (from the 11th to 15th Centuries AD), particularly after the Norman Conquest of England in 1066. The English alphabets evolved in its modern 26-letter form as refinements of *Phoenician Alphabet* (c.1200 BCE), the *Greek Alphabet* (c. 8th century BCE), the *Etruscan and Latin Alphabets* (c. 700 BCE). There is no reason to suggest that had the Igbo



been left alone to their aboriginal civilisation, *Nsibidi* would not have evolved beyond what it was before it was destroyed by the colonisers and forced into being an underground or secret cult communication code. The author was initiated into the Olokoro *Okonko* Society in December 1971 – before he left Nigeria for the first time to travel thousands of miles across the Seas, in quest of Western education.

Long before Europeans, the Ancient Igbo had developed Musical Instruments Making Technology. *Ekwe* is a traditional Igbo musical instrument that consists of a hollowed-out log that is played with a wooden stick. It is used to signal important events, such as the arrival of a dignitary or the beginning of a ceremony, or to summon a community to a rally according to different coded sounds of *Ekwe*. The *Udu* is an Igbo musical instrument made of clay and produces a deep, resonant sound. *Odimara* is a set of selected wood pieces arranged in a sequence to produce all known musical notes to date, upon being hit with a stick. It preceded the European organ and piano. The Igbo had *Ntume*, *Opi Ike*, is an indigenous musical trumpet made from animal horns with perforations or holes arranged in such a way that it produces a blast of air when blown. It was (and still) used to announce a special event, talk to a masquerade, to and tell or instruct it on what to do, and most importantly to pass coded information.

From around the 9th to the 10th Century, the ancient Igbo also produced *Terracotta figurines* used for religious or ritual purposes. Terracotta figurines were made by moulding clay into various shapes and then firing them. These figurines were often small and represented human or animal forms. The terracotta pot dates to 2000 – 3000 BCE.

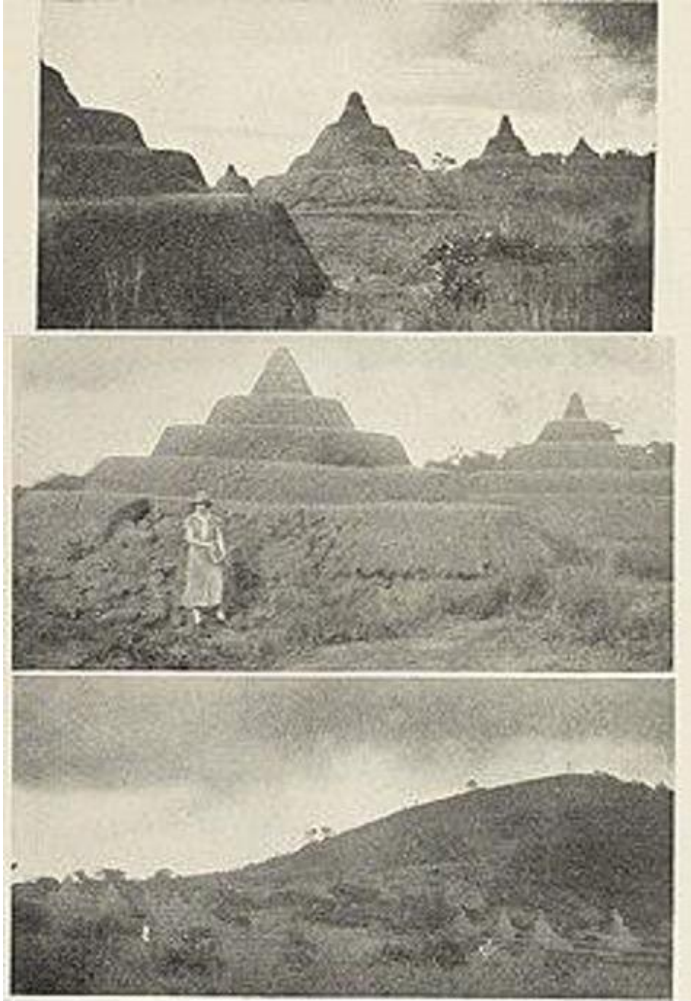
The Igbo are also known for their elaborate masquerade costumes of intricate beading, embroidery, and other decorative elements worn during festivals and ceremonies. They also had a distinct and detailed understanding of Medicine and Pharmacology as well as Plant and Animal life, including classification of different species. As earlier stated, the Ancient Igbo developed indigenous technology that enabled them to distil alcohol from raffia palm wine and then used the alcohol to extract medicines from different herbs and roots for curing different diseases by indigenously trained medical doctors specialized for different disease types. For example, before colonisation and replacement of Igbo civilisation with the western Europeans', *Ndi Dibia* / *Ndi Dibia* (Medical practitioners) in Igboland had developed very advanced techniques for removing or *drawing out* foreign objects like bullets from the body, without surgery and anaesthesia. Long before 1676 and 1928 when Europe discovered bacteria and developed antibiotics to kill it, *Ndi Dibia* had knowledge of *Nje* (bacteria) and developed *Ogbu – nje* / *Ogwu- nje* / *I'chu – nje* (bacteria killer) to treat the infection. More important than that is that they knew exactly what to do to prevent bacterial infection. Despite deliberate effort to destroy these skills and replace them with European drugs, many people in rural Igboland still prefer these native remedies to Western medicines. It is still the case that till date where western trained orthopaedic surgeons refer cases of complex fractures to native *bone doctors*, *Dibia n'agba Okpukpu*.

In Engineering and Architecture, the Ancient Igbo people built the *Nsugbe Pyramids* (also known as *Nsude Pyramids*), described by English archaeologists as “a terraced structure similar to the pyramids in Egypt, with a base circumference of about 60 feet that rises to a height of about 20 meters (66 feet).



A Nsude pyramid taken by G.I Jones in 1935

Three Nsude Pyramids are as follows:



Multiple Nsude Pyramids

These architectural wonders were photographed in the 1930s by G.I. Jones, a British anthropologist who worked in colonial Nigeria in the 1930s. Built with mud and thatched roofs around the 12th Century CE,

in a region where erosion is fiercely ferocious, only remnants of it remain due to the treachery of Europeans and complicity of UNESCO who, by deliberate negligence, ignored their existence. The 20th Century European investigators marvelled at how “*a savage African pagan race*” could have built pyramids, the architectural wonder of all Civilisations. Given the underlying geology and soil structure of where these structures were built, in a region noted for heavy tropical rainfall and erosion, it ought to baffle the mind that their remnants remained after 1000 years. How a structure of layered mud was constructed to endure the battering of Nature in that region is still unknown to material science. However, neither the British nor UNESCO are in a hurry to accord due cognisance to this Igbo feats. It is really very interesting that while due and deserved cognisance is accorded to similar artefacts made elsewhere other than Igboland from as recently as the 12th centuries CE, much older and earlier artefacts found in Igboland were ignored with contempt and malice.

Notwithstanding the neglect and derogation however, there are still evidence in European museums around the world, where the priceless artefacts looted and stolen from Igboland are preserved, in timeless evidence of the fact that for centuries before Christ, and beyond the 9th Century, long before the Normans conquered and began civilising the English, the Igbo led the world in iron, bronze and pottery technologies, tools and instruments manufacturing, Music, Philosophy and Engineering. At *Mgbarigba Square* in *Umuajata Olokoru*, Umuahia, Abia State of Nigeria, there are still living evidence of their complex understanding and applications of the laws of Physics which, to date, continue to confound physicists.

Perhaps, in order to understand the materials and technological

advancements of Igbo race civilisation, one can only compare it to those of Samaria and Egypt (Mesopotamia, Middle East) – their contemporary at that time in respect to the following:

1. Metallurgy – Igbo civilisation developed advanced iron technology earlier than Sumerians and Egyptians. Sumerians and Egyptians focused on copper and bronze, while Igbo excelled in iron production, using bloomery furnaces. Igbo Iron Technology was indigenously developed, independent of Mediterranean influences.
2. Materials – Igbo used mudbrick and wood and while Sumerians and Egyptians used stone and clay.
3. Architecture – Igbo structures were less monumental, while Sumerians and Egyptians built grand pyramids, temples, and monumental structures. The difference between Igbo architecture and those Sumerian and Egypt can be understood by observing how Ants, the greatest civil engineers built their timeless monuments, Ant Hills. In the wet regions of the world, ant hills have broad circular base and shorter in height. As one moves further away from wet regions to drier regions, ant hills have base of less circumference but more height. It is as simple as that, except for those who are inclined to see one race as superior to others.
4. Agriculture – Igbo relied on yams, cassava, and oil palm production, whereas Sumerians and Egyptians cultivated grains and dates – food staples which Europeans also consumed. Hence, Europeans placed Sumerian and Egyptian agricultural practices and production above those

of the Igbo. Sumerian and Egyptian agriculture was Irrigation-based (barley, wheat, dates). The Igbo were in the Rain Forrest region. They had no need for irrigation.

It is undisputed that by third millennia BCE, the Igbo had developed iron mining and manufacturing that enable them make iron tools. It is important to note and read within context, that this was before Abraham, the patriarch of the Jewish people and progenitor of Abrahamic religions was born and had lived and died (around 1800 – 1600 BCE). It must be noted that slags and blooms from ancient industrial furnaces in *Lejja* suggests dates as early as around 4000 BCE. By then, *Ndi Igbo* must have evolved language skills for intra group communications and could apply such skills towards collaborative teamwork in iron mining and manufacturing. This suggests that *Okwu Igbo* or Igbo language is most probably (amongst) the oldest language(s) of humanity, which has been changing over time to the extent that later languages may not have vocabulary or word that express Igbo terminologies at various *times*. However, where there is an English word that reasonably approximates an Igbo word or term, it is supplied. But it is only as the writer can translate from Igbo to English, which may be far from exact.

In evaluating how the 18th, 19th and 20th Centuries CE colonialist Europeans evaluated Igbo Civilisation vis – a vis the Egyptian, etc, it must be noted that Europeans made contacts with North African by *circa* 600 BCE – 300 CE. Starting from Greek traders in 7th Century BCE, Venetian and Genoese merchants traded peacefully with Egypt for centuries, till as recently as the 13th to 15th Centuries CE. The Egyptian Pyramids had been built thousands of years earlier, by 2613

BCE. The sphere of Egyptian Civilisation was well known to the world over a thousand years before British Occupation of Egypt in 1882, long before the Europeans set foot in Igboland. Islam was well established in Egypt and the European had no morale argument or excuse for saving the 'native souls' with Christianity as a reason for colonising them. The situation and circumstances were totally different in 19th Century CE, when Igboland was premeditatedly attacked for no other reason than His / Her Majesty's imperial glory, joy and exhilaration of conquest. The English had a free and uncontested reign in describing the conquered territories any way and any how it chose. They were free to describe them as barbarians, savages, African pagans, etc; and had no reason to concede an advanced civilisation to the people of such inferior military prowess.





## Major Festival

Unlike other feasts in Igbo communities, *Iri ji* is unique. It is our native feast. *Iri ji* is the only feast indigenous to Igboland. It has been celebrated by many generations for several centuries. Unfortunately, it is the fate of the ancient customs and traditions of aboriginal people to lose their tenor and tempo over time, particularly so for customs and traditions that exist only in the fallible and unverifiable memories of oral narratives passed on from one generation to the other over several centuries. This is because the present generation of custodians of such customs did not themselves experience the traditions firsthand, in their original and purest version. This is even more so when the adherents of such customs and traditions are in foreign land or live under the influence of a totally different culture, even if they are physically in Igboland.

It is therefore our challenge to understand why our ancestors in their collective wisdom, chose to celebrate Iri Ji, the harvest of just one crop, among many others. This is very necessary because, we know that *ji-akpu* / *ji-gbo* (cassava) is the universal prime staple used to stay-off hunger in Igboland. This is certainly the case especially for many children, as was my case, who were raised by women single-handedly. We know that *jigbo* provides more food than yam cultivated on the same size of land. Besides, in our tradition, unlike *Ji, okpukpu jigbo* (cassava stem) is often given free to a woman in need by her neighbours and relatives as a communal contribution to help her feed her children. Hence, every woman can easily grow it to feed her children.

Why then is *jigbo* not as celebrated as *Ji* is? Is it because *Ji* is a masculine crop, while *Jigbo* is feminine? Equally more common in Igboland is *Ede* (coco yam / *Dioscorea trifida*). Why are *Jigbo* and *Ede* – the feminine crops – not celebrated? Were our ancestors chauvinistic? No, our ancestors were not chauvinistic in giving *Ji* (*Dioscorea rotundata*) a special place among other crops in Igboland.

This reason is that *Ji* is a native crop, an indigene of our homeland in the West African rain forest region, while *jigbo* and *Ede* are native to the Amazon region of South America. This means that cultivation of *Ji* in Igboland started hundreds or even thousands of years before the cultivation of *Jigbo* and *Ede*. This is indeed the case everywhere in West Africa.

But why do we celebrate *Ji*? What is the significance of *Iri Ji*? Planetologists tell us that thousands of years ago, during what is known as “*the African Humid Period termination*” (AHP), destroyed the vegetation of the region we know today as West Africa, and almost completely wiped out its fauna and flora. This period of planetary tragedy is known as the greatest climatic calamity that threatened to abruptly end the “*Holocene era*”. This catastrophe had dire consequences for farming in the region and led to waves of migration of its native people to other geographic regions of the world. This is why some of our cousins left us here in Igboland for Eastern and Southern Africa in 3000 – 500 BCE. This migration is known as the *Bantu Expansion*. Actually, it is the *Igbo Expansion*. Hence, as earlier explained, Igbo people in their mythology and folklores refer to themselves as the first humans sent by *Chi Ukwu* into the world. And as earlier stated, there is overwhelming evidence in support of this

belief. For example, archaeological excavations have found foundries for iron smelting dating back to 2000 BCE in Lejja and Opi, towns in Igboland, just about 90 kilometres from present day Igbo-Ukwu, where the world- famous *Igbo Ukwu Bronzes* were excavated. Still ongoing are investigations by UNESCO of Nsugbe (Nsude) Pyramid. Undisputed is that by 2000 BCE, the Igbo race had mastered the technology of using foundries to smelt iron ore before any race of humanity and had built a pyramid. However, though Western scholarship remains opaque and dubiously dodgy on the autochthony of Igbo race to other African ethnic groups, it is well established that the Igbo came from nowhere else on this planet than their present homeland. This means that the Igbo are the only people on the planet who are known to have occupied their present homeland right from the dawn of humanity itself.

Equally established is that our ancestors had developed the science of *Ji* cultivation long before the AHP termination, and *Ji* being a native crop in Igboland, it survived the drought and provided the only staple food for our ancestors who decided to stay back in Igboland during that climatic tragedy. This means that all the global communities of the descendants of the Igbo race wherever we may be, *Umu Igbo*, are among the descendants of those Igbo clans and communities who, despite catastrophe and disaster, bravely and courageously refused to abandon their homeland, no matter what. It means that *Ji* has been the life sustaining staple in Igboland for thousands of years; and, that it shall be so, as long as Life remains on Earth, regardless of how many tons of rice or wheat we may also consume at any time.

Let us therefore inform all descendants of the Igbo race that *Iri ji* is our timeless custom and tradition which reminds us of how our ancestors survived famine during the historic environmental catastrophe. It commemorates something that would otherwise be lost in our history as a race, the great Igbo race. By the sentence: *the descendants of the great Igbo race who survived the historic environmental catastrophe*, I am mindful of the fact that this expression includes the descendants of all those whose ancestors lived as *Ndi Igbo* in Igboland thousand years ago; including those whose ancestry can be traced to the Igbo race, regardless whatever else happened after the AHP termination. Slave Trade, by which the ancestors of some of us were forcefully removed and disconnected from Igboland, is a relatively recent event. It occurred thousands of years after the AHP termination. Our immutable Igbo DNA had permanently evolved before the Slave Trade.

Let us know that for us, descendants of the Igbo race worldwide, Igboland is not just a mere geographic space. It is not a piece of real estate. For us, the value of Igboland lies in our psychic, in the realm of history and mystics, mystery, legendry, and even spirituality. Let us explain to our children and their descendants that *Iri Ji*, is our covenant feast. Let it be known that for anyone of the Igbo race, *Ji*, has the same symbolism in our history, faith and tradition, as *matzah* (unleavened bread) has for the Jewish race. Just as potato saved the Irish during the Great Famine, *Ji* saved the Igbo race during the AHP termination that temporarily interrupted *Holocene era* of the Planet. *Ji* made it possible for *Ndi Igbo* to survive and maintain occupancy of their present homeland during a period so dire and desperate in history that it threatened to end the *Holocene era*. *Ji* was the only life sustaining crop at a time that humidity terminated its natural influence in the vegetation

and climate of West Africa. *Ji* was faithful, despite the great drought. That is why our ancestors revere and celebrate its annual harvest. For our ancestors, *Ji* is a gift from *Chi Ukwu*, in assurance that their descendants will never be wiped out by famine or any catastrophe. *Iri Ji* tells a story of a time in our history, a story of a monumental tragedy that befell our ancestors. Our children would never know this aspect of our history because unfortunately till this day, it is not taught in any classroom on this Planet, except in whispers within the cult of academia. Let our children know that in Igboland, when a young man takes a wife, it is our custom that the bride's father presents *Ji* to his daughter before his in-laws. This custom symbolises the renewal of a covenant – a prayer that the new couple shall continue to procreate as their ancestors, and that the lineage would never end, just as *ji* ensured that our ancestors were not wiped out during the AHP termination. That is what we celebrate during *Iri Ji*, the harvest of new yams.

Our descendants must understand that custom and tradition is a behavioural archetype deeply etched in the psychic core of a people by their history. It is self-enforcing, even when there is no edict establishing it. It is an ethereal energy and force field that resides in a people which makes them who they are, wherever they may be. This invisible force is what drives *Ndi Igbo* all over the world to celebrate *Iri Ji*.

Recently, the world had the privilege to watch the ceremonies for the burial of late Queen Elizabeth II, and the subsequent ascension of Prince Charles to the throne of his late mother. Behind the pomp and pageantry, some of the things we saw are neither in the Bible nor in the

Koran. Nor are all of them rational. Rather, they are what English history, customs and traditions, demand and mandatorily impose on the English to observe and follow, either when a monarch dies, or when a successor is about to inherit the throne. It is a practice by the living to honour the ways of life of their ancient ancestors. It is not necessary that the customs and traditions make sense to anyone else, except to those whose ancestors' stories it tells.

*Umu Igbo* in the diaspora consume more of potatoes and wheat, than *Ji*. But we celebrate *Iri Ji*, instead of potatoes and wheat because we are *Ndi Igbo*. It does not have to make sense to any other people than us. By celebrating *Iri Ji* wherever we may be, we honour the experiences and history of our ancestors. It is also an assurance for us, the living, that long after we are gone and perhaps forgotten, our values and ways of life will also be honoured and celebrated by our descendants who shall be the living at future times, no matter where they may choose to call home. Thus, *Iri Ji* for us, is a communion of the present and the past, a relay race of our culture run across generations, by which, like a baton in a relay race, our history is passed from the past to the present, and unto eternity.

So, in defiance of time and space, wherever we are, as the true and worthy descendants of the people who at the birth of time proudly called themselves *Ndi Igbo*, and as faithful keepers of a sacred oath, let us forever celebrate *Iri ji*, the only festival which, thousands of years ago, our ancestors chose for us to celebrate.

Umu Igbo, ka anyi jiri otu obi, na udo, na anuri, rie Ji, si na afor, fere afo. Isee! (Let all the descendants of the great igbo race celebrate *New Yam Festival* for eternity).

## **Igbo Spirituality and Religion**

At the core and apex of Igbo spiritual hierarchy is Chukwu. Chukwu is a timeless entity, and Igbos hold that He has always existed in a continuum of time beyond time; indeed, they maintain that it is foolish to attempt to pinpoint when Chukwu began, for such an inquiry is destined for futility. Adjacent to this divine presence are the human Ndi-Oche—our ancestors—whose origins remain enigmatic, for they were the first humans created by Chukwu, and no one can trace his lineage back more than a millennium or a few hundred years, as each generation begets its own forebears. Interposed between Chukwu and the individual is Chi, the spiritual force that takes the form of an individual or human identity assigned at the moment of conception—a destiny beyond the corporeal realm (Chi-mmadu). One is, in essence, an incarnation of a spirit called Chi, born with the purpose of manifesting that inherent spiritual essence, and it is humanly impossible to know what time a person's Chi was assigned to the person within the Igbo spiritual system.

### **The physics of Chi**

The under-pinning of all the above is that the evolution and emergence of life in the Universe was through *Ife*, a unified quantum field entity. The implication is that each *Chi* is a granular unique frequency for exactly the assigned individual during a lifetime. It is the *Divine Affirmation* of the Igbo cosmic doctrine of *Akara Aka*, and *Chi*.

*... The Lord has called me from the womb; and from the matrix of my mother, He has made mention of my name (Isaiah Chapter 49, verse 1).*

Even the Bible, the Christian Holy Book, affirmed what Igbo people



already knew, perhaps long before Abraham was born. For thousands of years before Western Civilization, and long before *Prophet Isaiah* wrote the above verse in the 8th Century BCE, the Igbo race Ancients knew, and in their idioms said: *Onye obula nwere akara aka ya na e'neweghi onye na ya na ya ga azo ya, ma obu n'ara ya*. Each individual has a unique and inalienable fingerprint, so much so that no one else can contest or try to take it away from the natural owner. They (the Igbo people) believed that *Chukwu* gave everyone a unique cosmic identity in the *Invisible World*, where the individuals existed, before taking physical forms and emerged as *Ndi Ife*. In other words, in the Igbo Cosmology and theory of Evolution of humans is imbedded the understanding that, at the very time *Ife* (light) begins the *transformative journey* to evolve as a human life, it engraves and assigns a cosmic identity to that individual.

However, the reader must bear in mind that currently, there is no piece of technology that can precisely determine the exact second a child is conceived. We are therefore constrained to anchor this scheme within the limits of what cutting-edge technology in aid of Embryology avails at this time. These include: *Ultrasound* technology which can measure the size of the embryo and estimate gestational age; *Basal Body Temperature (BBT) Tracking* which monitors a woman's basal body temperature to detect ovulation; *Ovulation Predictor Kits (OPKs)* which detect the luteinizing hormone (LH) surge, which occurs before ovulation; and *In Vitro Fertilization (IVF) Timing* procedures, which can be controlled and recorded, in attempts to capture the exact time of fertilization. However, this method is only applicable in the context of assisted reproductive technology.

## Functions of the Umbilical Cord

The umbilical cord connects the mother and child through the placenta, a vital organ that develops in the uterus during pregnancy. The Oxygen from the environment inhaled by the mother of a baby is carried by the umbilical cord from the mother's bloodstream to the baby. However, we have no understanding whatsoever of how the umbilical cord functions as a channel through which cosmic energy in mother's environment is transferred to the foetus through the umbilical cord. This is another instance of how the doctrinal prejudices of scientist have ended up creating limitations in our understanding of natural processes. In fact, not even *Microfluidic Devices* which are still under development to enable analysis of tiny samples of bodily fluids (to detect biomarkers associated with ovulation and fertilization), can help embryology in determining the exact moment life begins as a foetus in a mother's womb. Besides, even this device is purpose specific. It excludes consideration of other energy processes that may also influence the developments of the foetus.

Within Igbo spirituality, the moment of conception is regarded as a sacred convergence of physical life and divine energy, where the Chi—a unique spiritual identity and life-force—is imprinted upon the unborn child. At the very instant of conception, a transformative event unfolds: the mother's first oxygen-rich breath, traveling through the umbilical connection, carries not only life-sustaining oxygen but also subtle electromagnetic signals operating within the extra low frequency (ELF) band. These ELF signals, capable of penetrating organic matter such as the womb, act as a metaphysical conduit, transmitting Chi from the ancestral realm into the developing life. It is at this precise moment that the individual's Chi is bestowed, marking the inception of a soul

on its preordained spiritual path. In this sacred interplay between the mother's vital breath and the ELF electromagnetic signals, conception is elevated beyond a biological event to a profound spiritual initiation, forging an eternal bond with cosmic energy.

## **Spirituality and Religion**

First and foremost, in Igbo Spirituality and Cosmology is the Igbo Moral Code: *Eziokwu bu Ndu, Asi / Ugha bu Onwu*. The Igbo believe that Truth is the Life-force of the Universe, while Lies sicken and cause it to die. Hence, the word ‘propaganda’, a highly priced professional skill of Western European and some African civilisation, has no meaning or translatable equivalent in Igbo language. The Igbo by inference understand that Truth has an opposite, but outright enterprise of deceit and deliberate repetition of falsehood (propaganda) did not make any sense in the Aboriginal Igbo mind “*Ugha ka nma na bekee*”. Lies are better told in English language.

The Ancient Igbo view about the Origin and the Dynamics of the Universe (Cosmology) is the foundation of Igbo Spirituality or Religion. It defines the rituals or practices of divination they observed in worshipping their God. It is also their guiding principle in defining their social order. In Igbo Cosmology, *Chukwu/Chineke/ChiUkwu* is the Supreme Being, the Creator of all things in the Universe – the Visible and the Invisible – and who reigns and has dominion over all Realms of Existence. They believe that there are various realms of existence, the physical world and the invisible world of Spirits (bodiless invisible) entities; and that above all realms is *Chukwu*. They believe that one worships the Supreme Being through the Spirits. (Christian

religion that emerged several centuries later believes that through worshiping and venerating dead human beings – like Jesus Christ, his mother (Mary), and others – God is worshiped).

For the Igbo, central to all things is Chukwu, who they believe was always there– wherever that may be. Hence, the Igbo Creation Myth is the Story of Chukwu creating Anyanwu (the Sun), the source of light, and eventually the Life Source of the physical world of humans and all living and non-living things. Hence, in Igbo Cosmology, humans evolved from Ife / Light. Anyanwu is also the first son of Chukwu. Next, Chukwu created Aní, the Earth goddess associated with fertility. Thereafter, Ala was created. It was after Chukwu had created Anyanwu, Aní, and Ala to shape human destiny, in order to establish moral order that ensures justice that It created the First Humans. Ndi Igbo believe that upon birth, each human being is assigned his or her Chi, an etheric energy field or spirit that guards and guides the individual. One's Chi is his or her personal Mmuo, an invisible direct intermediary that connects the individual to Chukwu/Chineke/ Chi Ukwu– the Supreme Deity, the Creator of All Things Visible and Invisible. Chi also mediates between the individual and Chukwu/ChiUkwu/Chineke. After the individual has died, Chi becomes Ancestor Spirit guiding and protecting living members of a lineage. There are other Spirits such as Water spirits, associated with fertility and prosperity, including Agbara (Forest spirits) that protect nature and wildlife, etc.

At the core of Igbo spirituality and divination is existence of Mmuo (Spirit). Mmuo di, ma onweghi ahu, onweghi odidi, mmadu enweghi ike ihu ya, m'obu nu olu ya; m'obu metuya aka. Spirit(s) exist but it has

no physical body. It is formless. A human being can never see it, nor touch it. But its voice is heard in your spirit, loud and clear. The full meaning of these statements can only be felt and understood by persons of unbroken Igbo ancestry over at least three generations. There is no way to convey their full meaning outside the Igbo language and culture. Mmuo is not only a dominant spiritual belief but more-so an element of Igbo cosmology expressed in different complex ways. For example, Chi, being Mmuo and being a bodiless entity, has no social and physical barriers on Its path. It can therefore achieve anything the physical form aspires to, provided such aspiration is righteous before Chukwu, and provided the aspiration or ambition is not Nso Ani, and does not offend the doctrine of Ofo na Ogu (Equity and Justice), does not intend to help one accomplish an unjust act. It is very important to note that in Igbo cosmology, Chi also manifests itself as a god of fairness and equal opportunity by availing everyone within a locality equal opportunity to use temporal time, day and night, light and darkness. Time is the most precious thing in human existence. Ndi Igbo say Chi ejuela / Chi ejigo – darkness has descended; and Chi abo'la–darkness has lifted. It is up to the individual to use his or her time as it pleases. This also underlies the belief that all Chi are equal. No one's Chi is favoured by the Divine more than others. The length of both day light and darkness is the same for everyone in the same locality.

They believed that uwa ndi mmuo (the invisible realm) and physical worlds exist at the same space and time, and that the two planes of existence or realms of being are intricately interconnected in a complex order such that they harmoniously function without one disrupting the other. They believed that in this complex order, the living and the dead are

in constant communication such that after the physical self-had died, the spirit lives on and reincarnates itself in a new physical existence in the form of a favourite descendant. Hence, the living worship and venerate the spirit of their late Ancestors whose graves are the families' shrine. Even to date, the Igbo (some) still believe in their ancestors and pour libations in their names as a prayer.

The Igbo also believe that the good deeds done by one's ancestors when they were on Earth, stand to the eternal credit of their descendants. Hence, the Igbo folk lore "Agwa oma anaghi anwu-anwu, meaning that goodness/good deeds are imperishable; they live in the eternal records and memory of the Universe and inure unto the doers' descendants forever. They also believe that their ancestors, if they lived a decent life, act as intercessors and mediators on their behalf for divine grace; hence the imperative for one to be just while on this Planet so that his name, invoked after one has died, would command apotropaic effect on his descendants. Even to this day, when an Igbo person finds himself in danger, his first instinct is to call upon his ancestors, his centuries- old blood line. Before colonisation and intrusion of Christianity, every Igbo homestead had the burial place of its ancestors as a shrine for the living members of the bloodline where supplications are made to the late ancestors. This is what the West ridiculed as Igbo Ancestor Worship, a pagan practice.

The Ancient Igbo in their legends and folklore described themselves as Ndi Ife, Beings of Light, who came from Light and would return through it back to Nothingness, to be born again (Reincarnation). As shall be explained later, this belief of Ife as the Source of existence, had profound influence in Aboriginal Igbo theory of the Universe and our place in the Cosmos.

They believe in Chi Ukwu, Chukwu, Chineke, One Supreme Being, who has powers over both humans and Ndi Mmuo, who sometimes manifest such powers through various phenomena and forces of nature such as Kamanu/Kamanu-Ozuzu (Thunder), Ala/Ani (Mother Earth), as well as other Spirits which they worshiped as agents of the Divine to who they attributed birth and death, including personal Spirits, Chi.

The Igbo believed that Chukwu is intolerant of Aru, Nso Ala/Nso Ani—offences as murder, incest, and bearing false witness against an innocent person when one is called to public duty such as izuzu (to serve on a panel of elders to determine a case). These are iniquities forbidden by the god of the Land and consequently Chukwu passes mercilessly swift instant judgment on those who commit such offences. For example, lightning bolts, – a high energy electromagnetic radiation across a wide range of frequencies, encompassing Visible, Ultraviolet, X- rays and Gamma rays, including Visible Light (Radio waves)—an extremely high voltage electromagnetic radiation with very high temperatures, sometimes exceeding 50,000 degrees Fahrenheit, is the deity the Ancient Igbo believe is Chi Ukwu’s agent through which It expresses anger and disgust on those that committed Aru ‘(Nso Ani). Hence, the Igbo curse phrase, Chi kpo gi oku (may Chi set fire on you) as an expression of outrage. This is not that different from the Christian doctrine of hell fire as eternal damnation for sinners – those who committed abomination during their lifetime.

The Ancient Igbo also believed in ilota ozo/ nlota ozo/ ilo uwa of the dead, the belief that an individual lives multiple times on the Planet, after the first birth and death (reincarnation). Hence, the Igbo dictum: “Onye emena ihe nwata lota uwa lokwuru” (don’t do anything that you

will be held to account for in your next incarnation) – the imperative need to be just and honest during a given lifetime or one comes back only to suffer the consequences of the evil done in past life. This belief in retributive justice and punishment is at the core of Igbo moral code and ethics. The punishment for Nso Ani goes beyond the offender's lifetime; it is *Nwa lota uwa lokwuru*, the punishment still awaits you whenever you choose to reincarnate.

Like other African races and civilisations conquered and destroyed by Europeans, the Igbo were forced to think of their ancestors and their Religion as savage pagans whose memory would only attract celestial calamity and their religion as brutish and evil; and that it is better to be “adopted by grace and faith as surrogate descendants of King David of the Jewish race, through his distant descendant, Jesus Christ”. While it is remarkable that European colonisers of Igbo land dismissed Ancestor veneration as pagan practice, they imposed Christian theology and angelology which is based on fables narrated in the Book of Enoch (written between 300 – 100 BCE), by Enoch the son of Jared, a 7th generation descendant of Adam (Genesis 5: 18 – 24) – a story of hallucinations of a man who suffered from grand self-delusion.

Any exercise in objective scholarship on Igbo indigenous religion easily apprehends the fact that Christianity is in no way superior to the Igbo Religion; and that the imposition of Christianity on the Igbo by their English conquerors had no other objective than Spiritual Colonisation and eventual conquest of Igbo Mind in order to completely subdue the Igbo race, subjugate and force them to subordinately accept English culture.



The Igbo belief in intercession of their dead ancestors on their behalf before Chukwu/Chi Ukwu/Chineke, is no more foolish and ridiculous than their rational Christian belief that Jesus Christ, a man that was convicted for treason against Caesar under Roman law, would plead on the behalf of Nd Igbo before the Almighty God. The foundation of the entire Christian religion is the fantastic irrational fable and folklore claiming a special relationship between a god and the ancestors of the Jewish race – Abraham, Jacob, Moses and David ... as enshrined in the Christian Book of Genesis, Chapters 1-50; a fable and folklore upheld by Jesus Christ who all his life unapologetically identified himself as the Son of David. Christianity denies that worship of Jesus Christ is ancestor- worship; that from the day it was founded in 325 AD at the Council of Nicaea, Christianity slaughtered its way killing millions—through the Dark Ages, the Medieval times, the Crusades, and unto the Present, forcing humanity to worship its Jesus Christ; that it is a religion of unsanctioned historic brazen barbarism, a violent religion that (except as an imperialist spiritual weapon for undermining Igbo spiritual foundation and subsequent destruction of the Igbo race back bone identity), had absolutely no place in Ancient Igbo Civilisation and pacifist world view as expressed in Igbo existential philosophy: Egbe bere Ugobere—let the kite and the eagle amicably perch on the same branch. It is a religion of no less ancestor-worship than the Igbo religion, except that there is no history of Igbo race killing those who disagree with their beliefs, except that Igbo religion did not kill or excommunicate those who reject its dogma. The colonialists pretended that Igbo religion had to be replaced on grounds that it allowed human sacrifice. But Igbo religion rejected mass burning at stake for blasphemy, of several hundreds of people in a bonfire barbeque, a celebration of extreme barbarity and paganism as was indeed the

practice of Christianity by which Galileo Galilei was convicted and roasted alive by the Christian Roman Catholic Church in 1632, for supporting Copernican heliocentric Universe. Galileo Galilei's fate is not the most recent example of Christian barbarity.

The Igbo believe in Chi (Life Force, personal spirit) and Ori / Oriri /Uri (Destiny, an invisible force that defines the individual's earthly journey and shape experiences). Igbo say: Ije Uwa bu Oriri / Uri. Onye mechaa nke ya, o' lawa. A lifetime is a journey towards individual destiny. You die when your destiny is reached. The Concept of Chi and Ori which the colonisers of Igbo land derogated were not unknown to other peoples of the Time. The Ancient Greek had similar spiritual concept: of Moira (fate) and Psyche (soul). The soul must comply with the dictates of fate. England practised Polytheism, Druidism up to 100 CE. Before then, the Romans (43 CE – 410 CE) who conquered and civilised the Celtic tribes of Europe (Britain), worshiped Lares (household spirits) and ancestors. The Viking Strong Man, Cnut the Great, King of England (1016 – 1035 CE) brought what was at that time a superior Norse civilisation to England which included the Norse Spirituality. The Norse, the ancient Scandinavian culture, peoples of Northern Europe, particularly Norway, Sweden, Denmark, Iceland, Faroe Islands, and Greenland during the Viking Age (8th- centuries to the Middle Ages) believed in Wyrd (fate) and Hamingja (personal spirit). Norse Mythology featured gods like Jotunheim (giant) interacting with humans. They worshiped gods like Odin, Thor, Freyja, and Loki. They believed in Asgard (Realm of gods), Midgard (Human world), Valhalla (the Afterlife for fallen warriors). Ndi Igbo honoured their ancestors and poured libations in their honour. Ancient Greek Religion (800BCE-400CE) revered

ancestors and heroes and worshiped them. Ancient Igbo performed rituals and offerings to maintain balance. European Christianity (500 CE to date) practice prayer, offerings, and most absurdly, Eucharist – the act of partaking in a meal in honour of Jesus, believing in the grand self-delusion that it is his flesh and blood.

Besides, destroying Igbo indigenous religion and imposition of Christianity on the natives was already an act against International and Municipal Laws of the UK and Europe at the time. Here are key conventions and treaties protecting freedom of worship or religion in the 18th and 19th centuries: Treaty of Westphalia (1648) which ended the Thirty Years' War, established the principle of religious tolerance and freedom of worship. Edict of Versailles (1787) granted civil rights to French Protestants, ensuring freedom of worship. United States Constitution's First Amendment (1791) guaranteed freedom of religion and worship. French Declaration of the Rights of Man and of the Citizen (1789) Article 10, ensured freedom of opinion, including religious beliefs. Congress of Vienna's Act XV (1815) protected religious freedom and minority rights.

Treaty of Berlin (1878) guaranteed religious freedom and equality for Christians and Muslims in the Balkans. Congress of Paris's Declaration (1856) protected Christian minorities in the Ottoman Empire. British Toleration Act (1812) extended religious freedom to Protestant dissenters. Religious Freedom Act (1813) passed in Prussia, granting freedom of worship. General Act of the Congress of Vienna (1815), Article 49, protected religious freedom. Paris Declaration Respecting Maritime Law (1856) protected religious freedom for sailors. Ottoman Reform Edict (1856) guaranteed equal rights, including religious freedom for all.

Clearly destroying Igbo indigenous religion was a deliberately conducted act, against the municipal laws of the perpetrators who were also forbidden to do so by International Laws. Indeed, there are notable 18th and 19th-century movements, conventions, and laws against destruction of human cultures, civilisation, and looting of artefacts. These include: 1). Treaty of Utrecht (1713) which established principles for protection of cultural heritage during war. 2). Congress of Vienna (1815) protecting cultural property and historical monuments. 3). Society of Antiquaries (1718) founded in London to promote preservation of historical artefacts. 4). Royal Commission on the Preservation of the Monuments and Landscapes of Artistic or Historical Interest (1784) established in France to protect cultural heritage. 5). British Society of Antiquaries' "Monumenta Britannica" (1780) preserved British cultural monuments. In addition, Congress of Paris (1856) protected cultural property during war. International Congress of Archaeology (1869) promoted preservation of cultural heritage. International Committee of the Blue Shield (1870s) protected cultural property during war. Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (1899) specifically protecting cultural heritage during war. French Law on Historical Monuments (1810) established preservation and protection of historical sites. British National Monuments Act (1845) protected historical monuments. Italian Law on Protection of Antiquities (1861) regulated excavation and export of artefacts. Greek Law on Antiquities (1899) protected cultural heritage and regulated excavations.

The moral and spiritual underpinning of all these was that the Roman Catholic Church was getting a bit less comfortable with the number of artefacts looted from other lands by European imperialists. This was at an age when the Church's power controlled the political systems and behaviours in international affairs. Consequently, Pope Pius VI's Edict (1771) was promulgated to protect Roman archaeological sites. The word, Roman, in the context of the time meant all Christendom, all Christian territories. Clearly, destroying African religions, shrines and sacred sites and looting their artefacts for European Church, was an act of valour by Christian Soldiers fighting for the Lord in a war to destroy Satan who incarnated the African pagan savage races!

The concept of Chi as an invisible existence conceived by the Ancient Igbo in their aboriginal metaphysics and spirituality thousands of years ago is what modern physics is still trying to explain as Quantum fields that permeate all things in the Universe, or the Magnum Opus referred to in various cultures as a supernatural or divine power, which, through interactions, excitations, and fluctuations within itself, give rise to the diverse phenomena observed in the Universe and also imbue its host with inherent spiritual energy for a transformative journey towards more advanced evolution. There is no physical proof of the existence of this Quantum (energy) field. It exists only within theoretical frameworks in the mind of physicists and described only by using abstract and esoteric (ritualistic) mathematical formalisms as a cult code or language.

Chi, as conceived by the Ancient Igbo, is a bodiless Spirit, a union of all etheric energy fields -- a union in microcosm of all Quantum

(energy) fields of forces holding the Universe and all existence. Ndi Igbo knew that Chi, being present and alive in all things, and encompassing all energy fields, can achieve anything its human beneficiary prays and supplicates for, provided the substance and benefit of such request is righteous before Chukwu, the Divine; and provided the aspiration or ambition does not offend or violate the doctrine of *Ofo na Ogu* (Equity and Justice). To date, even as a foetus in the mother's womb, anyone with any percentage of Igbo gene in his or her remotest or most distant ancestry believes that his or her Chi can achieve anything any other Chi can achieve. Hence the Igbo saying: "Chi akaghi ibe ya", which is shortened to the name "Chiakaibe", "Chibuzo", Chi onye bu uzo ya; Onye kwe Chi ya ekwe": you have the power to re-negotiate your path in this incarnation, even if it may have been already decided before you showed up in this world----- a classical antinomy in Igbo philosophy that existed long before any other people on Earth knew the Igbo. It declares the efficacy and triumph of Self-will, despite all forms of existential obstacles. Belief in oneself, reliance on the equity of your Chi, and its relation to Chi Ukwu (Chukwu), also implies that you are as near to Chukwu as anyone else. There is only Chioma in Igbo names. There is no Igbo person called "Chi-o' joor". Hence, in Igbo metaphysics or cosmology, no individual Chi is superior to the other; or nearer to Chi Ukwu / Chukwu than the other Chi: "Chi akaghi ibe ya, Chiakaibe". In other words, the Universe has no other centres than yourself, wherever you may be at any time. Hence, unlike other cultures and civilisation, Ndi Igbo did not build what the West calls temples because God is everywhere. It is a spirit encompassing all Chi, and the Chi of existence, which is accessible from everywhere. This is the origin and force behind the fiercely competitive Igbo spirit, which makes personal achievement (not

inheritance or ancestry) the basis of the individual standing in Igboland. Hence, unlike other cultures of humanity that worship Monarchs and Royals as demigods, the Igbo believe that every human being, is just a human being, and nothing more; that it is only chance and circumstance that elevate one above another; that you can achieve anything you aspire to, if you work hard towards it, and with Ofor na Ogu on your side. Ndi Igbo believe that though one may not rise to the height he desires in a given lifetime, providence or good karma shall unfailingly bestow favour on his lineage, if one lives a good life in the present incarnation. This accounts for Igbo pride in their ancestors, which non-Igbo people unfortunately often see as arrogance and snobbishness. It is not. The Igbo culture of competition and social recognition for excellence has been maligned and deprecated by the English and their neo-colonial beneficiaries, puppets and surrogates in Nigeria. But it is only a mindset, an indigenous etheric energy field archetype that will indestructibly forever manifest itself in all persons of Igbo descent anywhere.

At the time the Ancient Igbo evolved this mindset and worldview, the Igbo were not even aware of anyone else but themselves on this planet. They never trespassed into the space of any ethnic nationality. They considered Igboland a sacred place, shrines where their ancestors were buried, and every bloodline and clan saw it as a spiritual duty to live near the graves of their forefathers. Hence, to date, immutably etched in the DNA, soul and heartbeat of any person of Igbo descent, is an insatiable hunger to give something back to the native land of his ancestors, almost as expiation for the guilt of deserting it. Indeed, the behaviour of the Igbo people towards Igboland is the direct opposite of the laws of physics which postulate that the further away an electron is

from its nucleus, the less it is attached to it. To the contrary, the further an Igbo heart roams away from Igboland, the more it is attached to it by an ethereal force, and hungers to someday return to it.

Hence, with a cosmology that believes that all things in the Universe evolved from light, a non- matter; that material wealth should not be appropriated or monopolised by any individual or class in a society; that everyone evolved from the same basic stuff (Ifè or light); that no one should be placed above the other as a matter of birth right; with a religion that professes direct and equal access to the Almighty without any intermediary (Pope and Clergy) except one's ancestors; with total rejection of monarchy and feudalism—everything Igbo stood for was a total repudiation of everything Europeans did. This has huge implications for, not only modern science, but also for political organisation of society, ethics and morals, economic ideology, and human psychology.





## **Aboriginal Existential Philosophy of the Igbo Race, and the Core of *Being Igbo***

1. Chi-centrism (Equality of all including ancestors before Chukwu, no need for hierarchies, be they or humans (monarchy), nor spiritual.
2. Ndi Ife, Being of Light
3. Freedom and liberty of the individual
4. Duty and loyalty to community

Not only were the Igbo republican, but their indigenous socio-economic order was also egalitarian, a total rejection of capitalism. Clearly, there was no thread to connect the two peoples, the Igbo and the English. But what the English perceived in the Igbo civilisation as the worst, sinister and dangerous threat, was the Igbo archetype, the engraved, ingrained and etched-in mindset, Mythology or Cosmic Beliefs of Igbo. The Igbo believed, as earlier discussed, that everything in the Universe evolved from Ife, Light, a non-matter particle. The implication is that the Earth and all its wealth are public assets, not private. This archetype and worldview are at the core of being Igbo. It is their spirituality. It is the invisible force underlying their innate republican nature that made it possible for every Igbo society to evolve a unique complex classless democracy and social order before Europeans. Indeed, the so-called Igbo colonial and neo-colonial era aggressive behaviour in economic pursuits is an asymmetric rebellion against imposition of European capitalism on Igbo society that was aboriginally egalitarian- before military conquest and colonisation of Igboland by the British. With such belief, hard-wired in the Igbo mindset, unlike elsewhere in all British colonies, the British saw no

prospect of any compromise with the Igbo, short of total destruction of the Igbo mindset first, before it could be conditioned to accept colonisation and submission to Western culture.

This is the centuries' millennia old civilisation, culture, mindset and worldview that the English colonisation specifically set out to *totally destroy* in order to reduce and force the Igbo to ape and worship English culture and doctrine; and to politically cage, chain, and stifle the Igbo by making them subordinate to the English Crown under an artificial entity the English created and called Nigeria. The colonist devised political structures and created social narratives that make non-Igbo Nigerians, when around an Igbo, to instinctively feel uncomfortable and immediately go into auto high alert mode, like an animal that senses danger in its environment, even when they do not know exactly why. This is so, even inspite of the fact that in most cases, Nigerians of other indigenous ethnic nationalities are otherwise socially well disposed towards the Igbo and have built everlasting bonds and relationships with the Igbo race through marriages. Hence, before any generation of humanity of any Time can claim to be more advanced than the one before, it must first recognise the wrongs and harms done and being done to the Igbo race by the English colonisation and their stooges and neo-colonial collaborators within and outside Nigeria.

As England conquered the world, ransacking nations, looting treasuries and carting away centuries-old artefacts, it also suppressed indigenous wisdom and knowledge systems that evolved and existed for thousands of years among the indigenous Peoples and owners of the territories it conquered. The English then imposed European knowledge model as espoused by René Descartes, John Locke and Immanuel Kant, etc which

only started in the 17th - 18th Centuries, as the only rational Thought System – a movement the English styled ‘the March of Civilisation’. This was exactly what the Greek and the Romans before them did centuries earlier, before Christ, after the conquests of Alexander the Great, by spreading their rudimental knowledge of Mathematics, Astronomy, and Medicine throughout the Mediterranean and the Middle East as the Model and Standard of the time – the *Greco-Roman heritage*.

No other people or race of humanity suffered as much loss from the Trans-Atlantic Slave Trade, as well as the English conquest and colonisation, as the Igbo race did. The Story of the Igbo – a race uniquely autochthonous and indigenous in their present West African Rain Forest homeland, what happened to them, and their ancient civilisation as a people – can only be understood in the context of studying the Trans-Atlantic Slave Trade, Colonisation of their homeland, the struggle for equality for all humanity in the Caribbean, the Americas and Europe, and the movements for the liberation of Africa led by the people of Igbo descent.



**Part Two**  
**Clash of the Igbo Cosmic Archetype and Mindset**  
**with the Europeans'**

## The Aboriginal Mindset of the Igbo Race

The understanding of how and why the Europeans evolved a mode of thought totally different from that of *Ndi Igbo* is very necessary in understanding why the Aboriginal Igbo Existential Philosophy was perceived as a threat to the European values. The intellectual attitude of post medieval western European scholars was in revulsion to the horror they cavalierly and chivalrously inflicted on themselves during the "Inquisition", ("Medieval Inquisition" or the "Spanish Inquisition"). This was a program initiated by the *Roman Catholic Church* to root-out heresy and other perceived threats to its authority. Under this spiritual-cleansing program, people accused of heresy were sentenced to death by burning at the stake by a mob of fanatics authorised to do so by the Pope. The Inquisition operated all over Europe, in various forms, from the 12th to the 19th centuries, but the Spanish Inquisition are the most infamous for their use of torture, executions, and other forms of persecution.

As a result of this horrendous period in European history, the dam of Papal authority started leaking. Several revolutions and rebellions against the powers of the Church started. Among these were:

1. *The Renaissance*, meaning "rebirth" or "revival," of learning, that took place in Europe between the 14th and 17th centuries, roughly from 1300 CE to 1650 CE, giving birth to the emergence of new ideas and innovations in Art, Science, Literature, And Philosophy and breakthroughs in Astronomy, Mathematics, And Physics. It was the groundwork for the *Scientific Revolution*. Among notable Renaissance figures are Galileo Galilei, a Physicist and Astronomer who challenged traditional views of

the Universe; and Nicolaus Copernicus, an Astronomer who proposed the *Heliocentric Model of the Universe*; Leonardo da Vinci, a Polymath and Artist whose paintings used Geometry to shape images; Michelangelo, a Sculptor, Painter, and Architect who created iconic works like the ceiling of the Sistine Chapel; William Shakespeare, a Playwright and Poet who revolutionised English literature; and many others. The Renaissance changed Western culture, laying the groundwork for the Enlightenment, the Scientific Revolution, Modernity, and ignited Empiricism.

2. *The Cult of Reason*, a philosophical and cultural movement that emerged during the French Revolution (1789-1799). It was a radical and short-lived movement that sought to replace traditional Christianity with a new, rational, and secular worldview. The *Cult of Reason* emphasised the power of human reason, Science, and intellectual curiosity, and rejected the authority of the Catholic Church and the monarchy. Its followers believed that reason and rationality could be used to create a more just, equal, and enlightened society.
3. *Empiricism*, a movement whose core philosophy is that knowledge comes only from sensory experience, and that scientific and mathematical proofs are pre-requisites for any thought or ideas to be acceptable. This was as a result of growing skepticism over, and a push-back against, the doctrines and almost absolute authority of the Church over what is acceptable knowledge or belief. Observation, Experience, Scientific Method (formulating hypotheses, testing them through



experimentation and observation, and revising or rejecting them based on the results), Mathematical proofs (a logical and systematic way of deriving conclusions from premises) were imposed. Self-evidently, Empiricism sought to block the Pope and the Church from arbitration on what is worthy of acceptance as knowledge and dictating or imposing rules of interpretation of the Holy Book. The Pope and the Church obviously could not prove that they saw God, and that they were correctly relaying or interpreting either what God said, or what is alleged that it said. Men like John Locke, David Hume, George Berkeley, and Ernst Mach, among others led this movement – purely a rebellion against Catholicism.

4. The official and legal rejection and abnegation of the Pope and Catholicism by the United Kingdom. Many events contributed to the United Kingdom rejecting the authority of the Catholic Pope over England. The Protestant Reformation in Germany led by Martin Luther influenced some English people. However, the discontents with the Pope and Catholicism were mainly due to King Henry VIII's wish to annul his marriage to Catherine of Aragon and re-marry Anne Boleyn – his brother's (Arthur) former wife, which Pope Clement VII refused. This led to a rift between Henry VIII and the Catholic Church. Unfortunately, for the Pope, Anne Boleyn refused the counteroffer of being a quiet but recognized mistress of the King. But the Pope remained firm, to the extreme frustration and anger of the King. Henry VIII responded by passing the *Act of Supremacy*, declaring himself the Supreme Head of the Church of England. This effectively severed ties with the Catholic Church and the

Pope's authority. The Church of England, with Henry VIII as its head, began to develop its own doctrine and practices, distinct from Catholicism. Eventually, the break with Rome became irreversible as Elizabeth I, Henry VIII's daughter, became Queen of England and established herself as head of the Church of England, a Protestant church.

5. *Humanism*, a philosophical and intellectual movement that emerged in Europe during the Renaissance (14th to 17th centuries), which declared as its cardinal canon, the supremacy and value and agency of human beings, and their capacity and potential for rational thought (reason and critical thinking) and creativity, above anything else. Humanism placed worldly, secular concerns above religious or spiritual ones. Humanist Philosophers like Erasmus, Montaigne, and Pico della Mirandola proffered new ideas about human nature, ethics, and politics that led to the establishment of new educational institutions and curricula with more emphasis on classical learning and intellectual development, than spiritual or *Contemplative Speculations*.



## **Igbo Resistance to Imperialism and Slavery**

The English anti-Igbo colonial attitudes and policies are consequences and reactions to events in the world that took place thousands of miles away from Igboland, decades before formal English military invasion of Igboland. From late 16th Century, the English began to run rampage all over the world unrestrained, conquering territories in every continent, starting from the present-day North America in 1583 and all through the 17th, 18th and 19th Centuries, encompassing Africa and India, acquiring Peoples and their territories at gun point on their own terms. But long before direct attempt to colonise Igboland, the Caucasian Europeans had developed prejudice and bitter grievances against the Igbo race. This was because of the antecedents of ex-slaves of Igbo origin, often bearing bastardised Igbo names or the names they were forced to adopt by their former slave masters, but who nonetheless identified themselves as belonging to the Igbo race. The slave traders also maintained reliable records of the lands of origin of the slaves. This enabled the slave-masters to discern that more than those from other African territories, the Igbo slaves often mutinied, rebelled, fought fiercely against slavery in the Americas, and toiled to re-gain their freedom by paying back whatever their masters demanded. Thereafter, they became fierce advocates and fighters for the liberation of other slaves, abolition of slavery, equality of Man, and the liberation of the African continent from colonisation.

Among such ex-slaves of Igbo extraction were men like Alaudo Ekwuonu (Olaudah Equiano, 1745 - 1797) who purchased his freedom in 1766 from Michael Pascal, an English naval officer. Thereafter, Alaudo Ekwuonu (Olaudah Equiano) became a fierce and

vocal anti-slavery advocate in England. He co-opted and collaborated with progressive Englishmen like Granville Sharp and Thomas Clarkson to support his cause.

Fredrick Douglass (1818 – 1895) was born of Igbo parents into slavery in Maryland. He was the founder of the *North Star* and the *Liberty Party Paper*, the two newspapers he combined to advocate for civil rights and suffrage for Blacks in the Americas and to fight against slavery. He was recruiter of African Americans into the Union Army where they played a decisive role in defeating the Confederate Army.

Ottobah Cugoana (1757-1791) who wrote *Thoughts and Sentiments on the Evil and Wicked Traffic of the Slavery and Commerce of the Human Species* was another remarkable person.

Sojourner Truth (1797-1883) was born to an Igbo slave woman in New York. She was prominent not only in the Abolition Struggle, but a leader in women's rights activism, a struggle for the liberation of women, black and white, in the 19th Century. The song: "*Ain't I a Woman*" (by Katy Moffatt, 1976) was a tribute to Sojourner Truth's speech delivered at Ohio Women's Right Convention in 1851.

Edward Blyden (1832 – 1912) was born in the US. Virgin Island by ex-Igbo slaves. He moved to Liberia in 1850 and became a leading intellectual, politician, an advocate of African unity and the end of colonialism and imperialism.

James Africanus Horton (1835 -1883), born in Sierra Leone to Igbo parents, was also outstanding.

Gabriel Prosser (c. 1775-1800) was born in Virginia and led an unsuccessful rebellion in 1800 with the aim of overthrowing slavery in Virginia.

Robert Smalls (1839-1915) born into slavery in South Carolina, later became a ship captain and politician, commandeered a Confederate ship and sailed it to Union lines during the American Civil War, providing critical intelligence to the Union Army.

Nat Turner (1800-1831), an enslaved Igbo man led a rebellion against slavery in Virginia in 1831.

Harriet Tubman (c.1822-1913) was born into slavery in Maryland of Igbo ancestry. She later escaped to freedom, became a leader in the abolitionist movement and helped hundreds of enslaved people escape to freedom through the Underground Railroad.

And more recently, Paul Robeson (1898 – 1976), grandson of William Dew Robeson, an Igbo slave. Paul Robeson championed labour rights in the US as well as rebellion against denial of civil rights to Blacks for which he was decorated with NAACP Spingarn Medal in 1945. His fights against injustice and inequity earned him the Stalin Peace Prize in 1952 for which he was blacklisted and faced persecution under McCarthyism.

Langston Hughes (1902 – 1967) was an African American intellectual of Igbo ancestry. He wrote a laudatory statement of his people, the Igbo. In his 1956 essay: “Africa’s Brightest Star”, Langston Hughes expressed

his first hand understanding of Igbo culture and civilisation following his visits to Igboland and other African territories that were then still under colonisation. Langston Hughes saw the Igbo race as the heartbeat of African liberation movements. He teamed up with Dr. Nnamdi Azikiwe, Mbonu Ojike, Paul Robeson, Frank Fanon and other intellectuals of Igbo extraction to lead the *African Intellectual Renaissance* Movement as early as 1945 – a Movement which Dr. Nnamdi Azikiwe referred to in his famous *1949 Aba Speech* in which he declared that “God had created the Igbo Race to free the Black race from the Bondage of the Ages.” It was a testimony of historical facts, declaring a burden the Igbo race undertook to bear, probably unaware of its complex consequences that the race has continued to suffer even to date. Be that as it may, Dr. Nnamdi Azikiwe immortalised Langston Hughes and Paul Robeson as great intellectuals of Igbo descent by naming the buildings housing the Department of English and Literary Studies after Hughes, and the building housing the Department of Theatre and Film Studies after Paul Robeson, at the University of Nigeria, Nsukka.

Also, well known to the English was the fact that it was the Igbo slaves who chose to commit mass suicide by drowning than live in slavery, in the legendary ‘Igbo Landing Revolt’ in Simon Island Georgia in 1803. The English were particularly mindful of the fact that it was the descendants of this same African race who escaped slavery and hid in maroon communities of Haiti, that seized the Governor’s Mansion in Port-Au-Prince (1791 -1804) and by this act of extra ordinary bravery, made it impossible for Napoleon to receive the shipment of gold from Haiti, which he needed to fund his wars. By this act, these ex-slaves of Igbo extraction defeated Napoleon Bonaparte and the French army, the

most powerful military force in the world at the time.

As a result of these events that took place outside Igboland, the Igbo race became known in Europe and the Americas – including Jamaica, Guyana – for their resistance to enslavement and desire for freedom throughout (the Caribbean) and Brazil.

Igbo descendants who played leadership roles in various rebellions and revolutions are Toussaint Louverture (1743-1803) who led the Haitian Army to victory against the French, Spanish, and British forces. He was of Igbo ancestry on his mother's side.

Nanny of the Maroons (died c. 1740s) was an Igbo woman brought to Jamaica as a slave. She was known for her military tactics and her ability to unite the Maroons in their fight for freedom.

Gaspar Yanga (c. 1545 – c. 1606) was an Igbo man taken to Mexico. He escaped and founded a free community of Africans in Veracruz, Mexico, known as San Lorenzo de los Negros. He was a military strategist that led the community in successful resistance against Spanish colonial forces.





## **Stereotyping of the Igbos by Europeans**

Nothing else outraged the Anglo-Saxon race and rendered the Igbo race suspects of the Saxon race, as the discovery by the British agents that some ex-slaves of Igbo descent, including Alaudo Ekwuanu, had as early as 1789, petitioned Russia through a descendant of Ibrahim Petrovich Hannibal, a Russian General of African descent, to intervene on their behalf and force Europeans to stop the Slave Trade and slavery. Decades later, Russia, under Tsar Alexander II, obliged this request and took firm actions against slavery during the American Civil War (1861-1865). It was Russia that frustrated the British and French, who, for selfish economic reasons, were supporting the Confederate States of America. Russia also used its naval presence in the Pacific to scare off and deter the British and the French from militarily intervening on behalf of the racist Confederates. It is sad that nobody remembers that without Russia, the Confederates supported by their Saxon kin in Europe, would have won the American Civil War, and slavery would have continued. Of course, it would not have served the interests of the United States policy of “*melting pot and integration of all*”, to applaud and uphold the exceptional contributions made by the descendants of the Igbo race in the struggle for freedom and civil rights in the United States. Of course, European imperialist covertly and overtly continues to blame the “treacherous Igbo race” for the devastating economic disruption caused by the emancipation of about four million enslaved Africans in the United States of America, and defeat of their Confederates allies.

During the 18th and 19th Centuries, the Igbo race was known worldwide as the race of individuals who stood and challenged the

Saxon European slave trade, colonisation, abuse of human rights, and exploitation of Africans. By conspiracy of the West, their sacrifices, including losing their lives, remain unsung in American history and indeed the history of humanity. Yes, even then, even with all conspiracy and treachery to suppress facts and distort history, the sacrifices of people of Igbo ancestry all over the world paved the way for what eventually became known today as *Civil Rights* and Social Justice in the USA. It stands undisputed in the annals of world history, that no other single ethnic group of humanity played such a critical role as the Igbo in resistance of slavery, colonisation, and in pursuit of independence, freedom and equality – not only for the Igbo race, but for the entirety of humanity, particularly the people of African descent. Yes, the Igbo would later pay dearly for this in the 19th and 20th Centuries, as colonisation replaced Slave Trade.

Indeed, as it shall be seen later, the fatal mistake of Igbo leaders in the 20th Century, in continuation of their fights for freedom and independence for all Africans, was their failure to realise that the Western World never forgot the “*problems and troubles*” the Igbo race created for them by instigating and leading revolts and revolutions worldwide against Slave Trade, Racism and Imperialism – revolts and rebellions against the exploitation of other peoples – and against the doctrine of *might is right* shamelessly espoused by Western Europeans in military occupation and annexation of territories of other peoples and races. Igbo leaders in the 20th Century, in continuation of their fights against these evils, in continuation of their fights for freedom and independence for all Africans – naively failed to realise that the Saxons did not forget what the Igbo race stood for, and would never permit or trust an Igbo to exercise political power as a national leader

anywhere. They did not understand that there was no shortage of traitors among the so-called Africans. This was the grave mistake of Dr. Nnamdi Azikiwe, the foremost leader in the struggle to end colonialism in Africa.

Dr. Nnamdi Azikiwe who led the fight for ridding Africa of all vestiges of colonialism, forgot that he happened to be Igbo. He forgot that by his rhetoric, he only fanned the Saxon fears about the Igbo race, fears that are ever simmering even today, but more so in those heady cold war days before “Independence”, when the European imperialists were only looking for their stooges and surrogates to take over their African estates and manage them on their behalf. As mentioned earlier, Dr. Nnamdi Azikiwe in his famous 1949 Aba Speech, declared that “God had created the Igbo Race to free the Black race from the Bondage of the Ages.” The West understood him. And they knew Dr. Azikiwe was menacingly eyeing their colonial and imperialist interests as the turkey for the African Christmas.



## Events in Europe Prior to English Formal Invasion of Igboland

Before the formal military attack of Igboland for colonisation, the English had experienced the Indian Rebellion of 1857 (also known as the Sepoy Mutiny) – coloured people dreaming of independence, and daring to challenge the British Raj for insensitively introducing the Enfield rifle whose cartridges were greased with cow and pig fat, in insensitivity and total disregard for Hindu and Muslim soldiers for who cow is a sacred animal. Given the circumstances of the time, it is perfectly reasonable that the English were not prepared to take any chance, of tolerating a religion as that of the Igbo, where every family had graves of its ancestors as sacred shrines. Such religion had to be crushed right at the onset to avoid the mistakes made in India!

Even worse, here was an African race, of all races, indigenously practising *republicanism*, a decentralised political structure characterized by autonomous communities and kinship groups governed by councils of elders, age grades, and various other social institutions without monarchy; and still established a functionally efficient and harmonious socio-political cum economic order, and a unique jurisprudence unknown anywhere else in the history of world at that time. Republicanism was a much-dreaded political word in Europe at the time, so much so as Communism is today (in 2025). The English had flirted the idea of republicanism under Oliver Cromwell who seized power from King Charles I, executed him (in 1649), turned around and dissolved the Parliament and became Lord Protector of England, Scotland and Ireland (1653). Immediately after Oliver Cromwell's death in 1658, the English quickly reaffirmed their preference for their feudal monarchy, a belief that the English Royal

Family not only possessed blue blood but also had *Divine Rights* over all else (General George Monck, 1660). The English had spent more than two hundred years trying to let the Irish get into their head that only the monarchy and total subservience to the English Crown, not the Pope, was the only thing that made sense! It is for this reason that the English fought wars against the Irish for about 200 years in order to impose feudal authority on the Irish: From Geraldine Rebellion (1534-1537), led by Silken Thomas Fitzgerald; to Desmond Rebellions (1569-1573 and 1579-1583); to the nine years' War (1594-1603), led by Hugh O'Neill and Hugh Roe O'Donnell; to the Irish Rebellion of 1641; the Williamite War (1689-1691); and ultimately, the United Irishmen Rebellion (1798) inspired by the American and the French Revolution to establish an independent Irish republic that would have nothing to do with the English Crown and Royal Blood. Of course, the English would not let an African race dare believe otherwise.

The imperial Europe were terrified by any non-monarchical governance or system. Hence, the Aboriginal Igbo system of government was totally unacceptable, more-so given the republican fervour that was raging all over Europe at the time.

## English Invasion of Igboland

Right from its conception in the womb of imperialist Western Europe, Nigeria is, and remains, a strategic stooge, created by the Anglo-Saxons of the Germanic race (what is often misunderstood as strictly the English) to keep the Igbo race in check in the West African Region of the world, in order to ensure that European interests in the Region are forever preserved, through local and native political surrogates who serve no other purpose than as instruments and tools for subverting the Igbo race. To date, it remains a secret English national policy (archived for all times) to subvert and frustrate the Igbo race overtly, when necessary, covertly and vicariously when convenient, and to engage in all sorts of subterfuge against the Igbo in Nigeria to keep political power away from the Igbo. The *Nigerian Project* as contrived in 1914 by the English was strictly to serve the English Crown's imperial interest. It remains so, under the disguise and cover of their surrogates and puppets who now prowl the land as dragon slayers, shaking their fists in the face of the Igbo race.

Very often, it is argued that other races of humanity were colonised by the Europeans, and that these other similarly colonised entities came out much better off than the Igbo race; and sometimes, these other races came ahead of the curve relative to the Europeans in some fundamental ways. This argument is inapplicable. It does not take into consideration the forces against the Igbo race at that time – when the Europeans undertook an expedition of vengeance against the Igbo race. It is the unenviable exceptional circumstance of the Igbo race that Europeans had grievances and scores to settle with the Igbo race when the British colonisers set out to invade Igboland. It would not have mattered which European imperialist invaded Igboland. The dynamics and outcome would have been the same. The Berlin Conference of 1884 – 1885 simply



assigned the job to Britain. One has to bear the roles descendants of the Igbo race played in all the upheavals against European interests around the world in the Americas and the Caribbeans. Europeans lost the gold in Haiti to Igbo rebels. At least, it appeared so until France schemed a way to get the gold back (as the debt payable by Haiti to France as reparation and costs incurred by France for colonising Haiti) by France obtaining the moral endorsement or acquiescence of other Saxon-controlled entities in Europe and America. The role of France in the American War of Independence also contributed to the indulgent behaviour of the United States towards France. The Igbo descendants struck catastrophic blows on the European capitalist interest by the role they played during the American War of Independence in which plantations and other Europeans' vested interests in the Confederate States were lost. Beyond that, it was the descendants of the Igbo race that led the struggles for the abolition of Slave Trade – an evil enterprise on which the Western Europeans built their mercantile wealth, and were minded to defend it at all cost.

The first recorded direct contact between the Igbo people and Europeans was in the late 15th Century. It was from the outset violent and very bloody as the Igbo resisted the European slave traders after the Portuguese explorer, Ruy de Sequeira, encountered Igbo settlements in the Niger Delta. This was followed by several instances of conflicts between the Igbo people and European transatlantic traders. The Igbo resistance of 1604, what the English called "Aro Expedition" was the earliest recorded instances of organised resistance to European slave traders by an African society. The Igbo people of Arochukwu formed allies with other nearby Igbo villages and towns to fight against the Europeans who were attempting to establish slave-trading posts in the

region. There were several violent clashes between the Igbo and the Dutch who were active in the slave trade during the 17th and 18th Centuries. One example of such clashes is the conflicts that occurred in 1641 when the Dutch slave raiders launched a surprise attack on the Igbo town of Aboh in the Niger Delta, which was a major trading centre. The Dutch took many of its inhabitants as slaves and literally destroyed the town and fled, as the Igbo launched a counterattack. They never came back thereafter. The direct English attempt to colonise Igboland did not start until after the ignoble Berlin Conference (from 1884-1885) where other peoples' sovereign territories were shared on a map by Europeans.

As already explained above in reasonable details, long before their expedition into Igboland, the English had the benefit of advance intelligence on the people who they had tagged *A Race of Trouble Makers*, and were decidedly minded to ruthlessly crush the *stubborn* Igbo spirit of *Liberty or Death* and *Ibo Granmoun*, the battle cry of Igbo slaves in Haiti Revolution (1791 – 1804) that gave birth to post-slave trade era independent black nation. The English were also aware of the resistance of the Igbo people in defence of their homeland against the Portuguese and the Dutch. As they expected and prepared for, the English fought several battles in wars against the Igbo Nation which it prefers to refer to as *Expeditions*. It literally fought for every inch of Igbo territory from late 19th Century to early 20th Century (circa 1880s to early 1900s).

It is reasonable and fair to say that even if the Europeans had no imperialist and colonialist interest, their contact with Igbo race would have hardly been harmonious due to the extreme differences between

the Igbo and the European civilisations, so much so that one would inevitably strive to subdue the other. There could be no middle ground.

First and foremost, the Igbo in their aboriginal religion, believe that their late ancestors were next only to *Chukwu*, the Almighty God, and nothing or anyone else deserves veneration. This was totally unacceptable to the European mind – Africans believing they were next only to God, even in death. Such belief by an African race was not only dangerous, but an unacceptable anathema and a total negation and rejection of the European imperialists' doctrine, mindset and spirituality. This African race in their theology rejected all hierarchy of mediators between Man and God. No Pope, no Cardinals, no Bishops, and all prebends that go with the whole shebang of medieval European faith enterprise. The Church had killed many people for merely suggesting that the Bible should be translated in other languages than Latin in order for layman to understand it without the clergy. It was embarrassing and very difficult for Europeans to accept that an African religion did away with the notion of hierarchy of mediators, without the bloodbath the medieval Church authorised before conceding that laity could even read the Bible – after John Wycliffe, Martin Luther, etc had imposed it on the Church. In fact, the Igbo race and Igboland had nothing to do with events and circumstances underlying the brutal vengeance meted to Igboland by the English.

## **Igbo Resistance to Colonisation**

The first English invasion was led by an Englishman called George Goldie (1886) of the Royal Niger Company, the so-called British Niger Expedition. They came well prepared for an epic military show-down, to “shake-up the rebellious Igbo race”, targeting for destruction the Igbo culture, their centuries-old civilisation, spirituality and belief system, and the replacement of same with a model such that anything English is seen as divinely superior and perfect. It was already working in India, despite being lately implemented. They were not about to make the same mistake with the Igbo race whose antecedents were already well documented.

The confrontation was brutal, cruel, and bloody as the English unleashed cannon balls and rifle fires at will on the Igbo people who had not developed weaponry to defend their homeland, except spears, bows, and arrows for hunting. It remains a mystery of humanity that a people whose bronze and metal works were so technologically advanced that it took Europeans over a thousand years (through the works of Russia’s Karl Gustavovich Fabergé, Europe’s 19th Century masterpiece) to get anywhere close, paid no attention to developing weapons of war. It was, and still is to this day, the Igbo undoing in world history, and they paid dearly for this tragic oversight. Even then, the English were not disappointed.

The war to colonise Igboland lasted several years starting from the Aro Expedition (1901-1902). The English colonial military under the cover of the Royal Niger Company Expedition Force fought relatively unarmed people, firing salvos of cannon fire in a military campaign

against the Aro Confederacy, an Igbo trading state. The campaign was aimed at breaking the Igbo resistance to the establishment of English trading posts which was a British decoy for bringing Igbo territory under their control. The Igbo suffered their first military defeat in 1902 which resulted in the establishment of British control over a region in Igboland, after inflicting heavy casualties on the Igbo side.

This was followed by Nsukka Uprising in 1905, when the people of Nsukka resisted the English imposition of taxes on palm oil trade. Nsukka Uprising was followed by the 1929 Aba Women's Riot.

The Aba Women's Riot was also a direct response to the arbitrariness of English Crown agents in Igboland who were imposing taxes on the people, in total disregard of Igbo traditions and customs on such sensitive issue. It spread to other parts of Igboland. The Aba Women's Riot of 1929 is recorded as the first instance by women of any race, against the English colonisation and imperialist policies. In order to understand the mindset of Europeans in dealing with the Aba Women's Riot, one must know that the riot was a reminder to the English imperialists, that Sojourner Truth (1797-1883), a woman born in New York as an Igbo slave, had in the 19th Century led the first movement for equal rights for women, and the struggle for the liberation of women of all colours, black and white. She was Igbo.

The Enugu Coal Mine Massacre, also known as the Iva Valley Shooting, was another display of Igbo resistance to colonisation. It occurred on November 18, 1949, at the Iva Valley Coal Mine in Enugu, Nigeria. On that day, British police officers, led by Superintendent F.S. Philip,

opened fire on unarmed striking coal miners, killing 21 and injuring 51 (British official numbers). The miners were protesting against poor working conditions, low wages, and the non-payment of allowances owed to them. The strike was part of a larger labour movement in Nigeria, which sought to improve workers' rights and challenge colonial rule. The Enugu Coal Mine Massacre was a pivotal moment in Nigeria's labour history and contributed to the country's struggle for independence. The incident remains a powerful symbol of resistance against oppression and a testament to the bravery of Nigerian workers who fought for their rights. Today, the Enugu Coal Mine Massacre is remembered as a tragic event that highlighted the need for better working conditions, fair labour practices, and greater accountability from those in power. The incident continues to inspire calls for justice and compensation for the families of the victims. This incident is immortalised by an Igbo music maestro – Osita Osadebe – in his song titled Onuigbo.

The Ekumeku Movement was an anti-colonial and anti-Christian resistance by the Igbo people in opposition to English colonial rule and Christian missionary activities, which the Igbo saw as threats to Igbo culture and traditional values. Ekumeku fighters who were drawn from hundreds of Igbo youths from all parts of the Igboland were well organised. Their leaders, like their ancestors in the Haiti Revolution, were joined in secrecy oaths. They employed guerrilla warfare tactics and engaged in hit-and-run attacks against English colonial forces. The colonial military forces eventually suppressed the Ekumeku movement by using heavy armaments against an unarmed people and implementing scorched earth policy – destroying homes, farms, and roads to prevail. The Ekumeku Movement however became a symbol

of Igbo resistance against English colonisation in the African context and it left a lasting legacy of resistance in Igbo history.

Nri Resistance was Igbo resistance efforts against the English colonial forces and colonial rule. The resistance was ultimately defeated and resulted in the exile of its leader (Ezeike) and bringing the Nri political influence in Igboland to an end.

## Eventual Defeat and Colonisation of Igboland

Apart from organised movements like *Ekumeku*, all Igbo communities engaged in localised resistance efforts against English colonisation, religion, culture and slave trade. Unfortunately for humanity, it is always the case that he who possesses superior armament wins the war, indeed as it is in nature that one well-armed man can kill off all the lions in their prides and take over the den. The Igbo race did not stand a chance. Hence, despite their courage and gallantry in defence of their otherwise superior culture and civilisation, over time the English militarily overwhelmed the Igbo and eventually established control over the Igbo Nation and annexed it to Nigeria as the jewel of English colonisation prowess in the African continent.

As English expedition forces matched forward terrorising the overpowered populace, English spiritual conquest agents attacked and destroyed the backbones of Igbo Spirituality and divination. Sacred shrines of the *Agbala Awka*, *Haba Agulu*, *Kamanu Ozuzu*, *IgweKala Umuneoha* and *Muo Ogologo Arochukwu* were razed to the ground. White Christian missionaries poured into the militarily conquered territory with their Bible as a weapon for spiritual conquest, subjugation, control and domination of the Igbo Mind – preaching the Gospel of Redemption upon Repentance. As the Igbo were being punished for their sins, other ethnic nationalities in Nigeria were rewarded for cooperating with the English colonialists.





## **The Igbo: The Last to Surrender to Colonisation.**

### **The Acts of Betrayals and Sabotage By Other Nigerians Against Ndi Igbo**

The history of acts of betrayals of *Ndi Igbo* by other Nigerians is as ancient as Nigeria and older. It is a historical fact that the Igbo people never acquiesced to British colonization; nor did they enter into any treaty, with Imperial Britain, by which the Igbo granted legitimacy to British rule over Igboland.

The facts are:

The British annexed Lagos in 1861, and Lagos thereby became a British colony, and the rest of Yorubaland happily followed in a bid to let the coloniser restore peace to Yorubaland torn apart for decades by internecine warfare among Yoruba. The British signed the *Treaty of Abeokuta* in 1893 with the Egba people; and the *Treaty of Ijebu* in 1892 with the Ijebu people. By these treaties, the Yoruba wilfully submitted to British rule and sovereignty over Yorubaland. The British signed the *Treaty of Ilorin* in 1896 with the Nupe people, which established British control over the Nupe Kingdom. Benin Expedition led to the capture and exile of the Oba of Benin and incorporation of Benin Kingdom into the British Empire in 1897. The British conquered the Hausa Kingdoms between 1897 and 1903, and by the *Treaty of Sokoto* signed on 2nd March 1903, Fulani caliphate and the Hausa Kingdoms were incorporated into the British Empire as the Northern Nigeria Protectorate. However, even by 1914 when the Northern and Southern Protectorates were amalgamated to become Nigeria, the Igbo were still fiercely resisting the British invaders and refused to be part of the British-made Nigeria. The British simply asserted their control over the region by decrees.

These facts would not have mattered much had the British not used the natives of these other conquered territories to fight the Igbo. The notorious case of *The Glover Hausas or Glover's Forty Thieves, a local military group primarily consisting of freed Hausa slaves assembled by John Hawley Glover in 1863 to protect the Royal Niger Company* but were instead or later, used by the British imperialist army, operating covertly or under cover as the British Crown chartered agents, in the invasion of Igboland.

The historical and psychological implication of this incident is that these indigenes of the above already colonized territories, met the Igbo people for the first time in battlefields, where they fought on the side of the British against Ndi Igbo, after indoctrination to see the Igbo as enemies, an act necessary to enable a person kill another human being, who has in no way offended him or threatened to cause him harm. The brainwashing to suspect Ndi Igbo as a threat to others planted then, right at the birth and onset of the concept of one Nigeria, remains till today --- to the extent that not even Dr Nnamdi Azikiwe, with all his nationalist fervor, could overcome it. The joke among *Ndi Igbo* is that, for anyone to get away with murder or any heinous crime in *Nigeria*, all he has to do in defence, is to say that his intended target was the Igbo.

It is also noteworthy that while the Igbo were fighting, Christianity was already accepted in Yorubaland to the extent that Church Missionary Society (CMS), the Methodists, and Baptists were well established in Lagos, Abeokuta, Ibadan, Oyo, and Ogbomoso. The CMS pioneered trade on the Niger by encouraging Scottish explorer and merchants in Yoruba-inhabited area of Oshogbo to oversee the lucrative palm oil trade in the region the colonialists called the *Oil Rivers*.

On 14th November 2024, Baasegun (Dr) Olusola Oni, Leader, *The Yoruba Party in the UK*, wrote from Leicester and stated this historical fact thus:

*As a matter of international law, not sentiment, Yorubaland is a state within the confines of the country called Nigeria. The Yorubaland was confirmed a state by Britain (Queen Victoria) concluding a treaty with the Yorubaland (Oba Adeyemi, Alaafin of Oyo) on 23 July 1888. Britain ratified that treaty on 16 June 1890. The 1888 Britain-Yorubaland Treaty became British domestic law on the payment of a contractual stipend to the Alaafin. Lord Shelbourne's Niger Committee Report of 1890 made absolutely clear that Britain had no jurisdiction over the 'Yoruba country.*

Igboland was not effectively brought under English colonisation until 1930, when Obilike, the then Eze Nri, who kept holding out against colonisation of his territory, was finally captured and tried for treason against the English Crown. It was by the *Right of Might* that the English eventually militarily conquered the Igbo Nation and annexed Igboland to its Empire of Nigeria. Unlike other peoples of Nigeria, there was no treaty between the Igbo and the English colonisers. However, history notes that, despite their legendary resistance, *Ndi Igbo* were not successful in preventing colonisation. But even then, their fierce defence of their autochthonous homeland, and their dignity as human beings who are neither inferior nor subordinate to any other race, is what the English will never forget in their neo-colonial strategies and machinations against the Ndi Igbo in Nigeria.



**Part Three**  
**Colonial Anti–Igbo Reprisal Policies**

## **The End of the 2nd World War and Struggles for Liberation of Africa**

The English Crown and its agencies decided that the Igbo must be humiliated otherwise Igbo resistance would be a model that would spread like a contagion to other colonised Africans. Hence, the English were minded on making an example of the Igbo race as a deterrent for other Africans who might get a wrong idea from the Igbo people. From the outset, the English had a policy model and template for dealing with the homeland of the Igbo race whose descendants they considered a pain in their neck across the Atlantic and the Caribbean Sea, a race the English colonial imperialists and slave masters pejoratively described with disdain as a “*stubborn arrogant African savage tribe.*” This is why scholars of English colonial and neo-colonial policy towards the Igbo race, vis-a-vis other African races, observe that English colonial and neo-colonial policy towards the Igbo race was (and still is) exactly from a playbook of English policy and attitude in Ireland – the century-old policy of group punishment by scorched earth destitution of the Republic of Ireland (Irish Catholics region of Ireland), while rewarding the English Crown’s “Loyalists” of Protestant Ireland.

As early as 1843, English missionaries established schools in Lagos and Western Nigeria: Badagry CMS Primary School in 1843, St. Thomas Anglican Primary School, Abeokuta, in 1845, CMS Central Primary School, Lagos in 1869. This was followed by secondary schools starting with CMS Grammar School, Lagos in 1859. The colonial government also started institutions for tertiary education in the same region: Yaba College of Medicine, as “Yaba Higher College”, was established on May

8, 1932; University College, Ibadan (now University of Ibadan), on November 17, 1948; the Moor Plantation and Agricultural Research Institute in Ibadan on April 1, 1921.

In Northern Nigeria, Government College, Zaria, was founded in 1922. Barewa College, Zaria, also known as Katsina College, was established on May 1, 1921. Institute of Administration, Zaria, was established by the British colonial government in 1942. The Hope Waddell Training Institution was established by Scottish Presbyterian missionaries in Calabar, a non-Igbo city in 1895, fifty-nine years before Calabar became part of Eastern Nigeria.

Elsewhere in English colonies, it started tertiary institution to give English higher education to the colonised natives – Achimota College, Ghana, known as the Gold Coast, was established by the British colonial government in 1924. Fourah Bay College, which later became part of the University of Sierra Leone, was established by the British colonial government in 1827 for the Sierra Leone and Gambia.

In Igboland, the first secondary school, Dennis Memorial Grammar School (DMGS) Onitsha was established in 1925, sixty-six years after secondary school education had started in Yorubaland. Not a single institution for tertiary education was established in Igboland under colonial administration. This policy of rewarding the Crowns Loyalist and punishing those who stood up against it, is the root and origin of the Igbo plight in Nigeria to this day. It is no accident that Igbos are mostly Catholics and share a sense of kinship with the Republic of Ireland. It is also no accident that while Protestant Missionaries built schools almost a century earlier in Yoruba speaking parts of Nigeria, it



was Irish Catholic missionaries that provided the backbone of education in Igboland, starting with Christ the King's College, Onitsha (CKC Onitsha) on February 2, 1933, followed by several others at a frenzy pace thereafter.

## **Emergence of Igbo Political Elites and The Ploy to Frustrate them in the African Political Space**

However, the English colonial imperialists quickly learnt that they could not keep the Igbo race in check by denying them equal opportunity for education in Igbo homeland. It had to devise other ways to check and stop the Igbo from exercising political power in Nigeria. The dice was cast when Dr. Nnamdi Azikiwe (1904 -1996) and other prominent Igbo people returned to Nigeria from the United States of America and started the 'Zikist Movement', not only to expel the English colonialist from Nigeria, but also for the liberation of the entire African continent from colonialism. Dr. Azikiwe started with Kwame Nkrumah, who he recommended for admission to his *Alma Mater*, Lincoln University in the USA. Dr. Nnamdi Azikiwe declared that his political objective was to free Africa from every vestige of colonialism, restoring the dignity of all Africans and their descendants not only in Nigeria but in all colonies across the globe. By such political stance and ambition, Dr. Nnamdi Azikiwe inadvertently stroked the English imperialists unease with the Igbo race. The English immediately took steps to make sure that nobody of Igbo race heads a national government in Nigeria. Pursuant to that policy, the English contrived and schemed to make sure that Dr. Nnamdi Azikiwe, known worldwide as "*Zik of Africa*" for his advocacy of independent Africa (*Pan Africanism, Zikism or Zikist Movement*), did not emerge as the Leader of independent Nigeria by subversively funding political parties to oppose Dr. Nnamdi Azikiwe, and by rigging census figures to favour his rivals.

Dr. Azikiwe's other grievous crime against the English for which the Igbo race is being punished was that as a young man he loathed English imperialism and colonisation of Africa and rebelled against it. Though as a so-called British Empire citizen he could travel free to England and study on scholarship in any English university, he rather chose to stowaway in a ship to the United States of America where he toiled as a coal miner and dishwasher to pay for his education and livelihood. He thereby led a wave of a colonial-generation of Igbo youths like Dr. Nwafor Orizu (1914 – 1999), Ozumba Mbadiwe (1915 – 1990), Mbonu Ojike (1914 – 1956) who shunned the English in preference for the US, despite the hardships under racist policies in the USA as of that time. These young Igbo men later teamed up with Dr. Azikiwe to spearhead the struggle for the liberation of Africa and independent Nigeria. These Igbo youths as elite of the day rebelled against English colonisation of Africa at a time when no other Africans were willing and prepared to lead the struggle for the liberation of Africa and independent Nigeria, and to pay the price.

Dr. Nnamdi Azikiwe played the key role in shaping the agenda and resolutions at the 1945 Manchester Pan-African Leaders' Congress a Movement committed to the development of a pan-African vision that aimed to unite African peoples and promote their common interests and aspirations. His speech at the conference focused on the need for African peoples to come together and work towards a common goal of freedom and independence. The Pan-African Congress of 1945 was attended by a diverse group of African and diaspora leaders and activists, including Kwame Nkrumah, W.E.B. Du Bois, Amy Ashwood Garvey, and Jomo Kenyatta. Neither Chief Obafemi Awolowo nor

Ahmadu Bello attended the Pan-African Conference in Manchester in 1945. Dr. Nnamdi Azikiwe's global stature as foremost advocate for a free Nigeria independent of England within the context of an Africa totally liberated from colonialism, reminded the English that he belonged to a dangerous race, a 'Race of Trouble makers', possessing the stubborn Igbo spirit of 'Liberty or Death', the '*Ibo Granmoun*', the battle cry of Igbo slaves in Haiti Revolution. Consequently, the English decidedly and strategically moved to destroy the chances of a person of the Igbo race leading independent Nigeria politically.



## Anti-Igbo Parties and Political Propaganda

A publication titled: *British Documents On The End Of Empire, Series B Volume 7 Nigeria Part 1 Managing Political Reforms 1943 – 1953* is a catalogue of everything the British did from 1945 to 1960, to subvert and undermine the efforts of Dr. Nnamdi Azikiwe towards unifying all the peoples of Nigeria (Northern and Southern Protectorates as they known at that time) to stand together as one nation. Every step Azikiwe took was monitored particularly after Dr. Nnamdi Azikiwe emerged as the leader of the National Council of Nigeria and the Cameroons (NCNC), a political party formed on August 26, 1944 by the foremost Nigerian leader of foreign ancestry, Sir Herbert Macaulay. The first of several such manoeuvres of colonial government against Dr Nnamdi Azikiwe and the NCNC was the constitution of a 'United Fronts Committee' led by Sir Adeyemo Alakija to subvert the NCNC in Lagos. The Colonial Government officials embarked on all sorts of propaganda against Azikiwe including disparaging great people of the time --- Dr Oloru-Nimbe, Adeleke Adedoyin, Nyong Essien, Dr Udo Udoma, Dicherima of Bornu, Mallam Abubakar Balewa of Bauchi, chief Oluwa, and Oniru --- by stating at page 110 of the above publication thus:

*You will see from the biographical sketches of the other delegates that they can hardly be a very impressive collection. The people of Lagos are getting so tired of Azikiwe that the United Front Committee led by Sir Adeyemo Alakija is now gaining considerable support..... It is interesting to note that Azikiwe does not apply his democratic principles in the affairs of the National Council of Nigeria in that the selection of delegates to represent different parts of the country has been made, not by the subscribers, but arbitrarily by Azikiwe and his friends here in Lagos.*

It seemed that to the British, whoever stood with Azikiwe, in the struggle to liberate Nigeria from colonialism, was considered a traitor. And there was no shortage of people whose purpose it served to ally with the British against Azikiwe. It is particularly notable that no allegation of ethnic bias was made against Azikiwe and the NCNC. Apparently, the situation got so bad that at pages 79 – 80 of the above publication it is reported that by July 13th, 1945 Azikiwe had sent a cable to His Majesty's Secretary of State in which he is quoted to have stated thus:

*I employ you humbly for the last time contact highest authorities, enable me escorted officially to London at my expense lay before His Majesty through Secretary of State inconvertible and conclusive evidence definite plot to murder me. Please advise local Government to protect my life otherwise this is last cablegram from me alive.....*

The English colonialist thereafter embarked on their legendary subterfuge of "Divide-and-Rule" that had been perfected and proven to work well in India, Ireland and other places ---- by dividing Nigeria into three regions in 1946. These were: The Northern Region, the Western Region, and the Eastern Region. The English colonial authorities thereafter sponsored ethno-regionalist political parties in Nigeria, with each region having its own political leaders along ethnic majority lines in the regions. The Northern People's Congress (NPC), led by Sir Ahmadu Bello (Fulani), was formed in 1949. The Action Group, led by Chief Obafemi Awolowo (the Yoruba), was formed on March 21, 1951, two years after the NPC. This was as a counterbalance to Azikiwe's

political influence and to cast the NCNC as an Igbo party in the hope of restricting Azikiwe's influence to the Igbo region. By this policy, the British strategy was to create a rift and rivalry between the Igbo people and other ethnic groups in Nigeria by portraying the Igbo as an aggressive and domineering ethnic group that threatened the interests of other groups --- tactics of *Deliberate Propagation of Negative Stereotypes* against the Igbo. The was to play the different ethnic groups against each other; and the objective was to weaken their collective power and resolve under one national leadership and thereby render it ineffective. Dr. Azikiwe was thus placed in the very difficult and awkward position of either bowing to the English *genius* by restricting himself to his ethnic homeland in order to have a base of political influence (though a limited one), or float around Lagos and be ridiculed as a baseless politician. Amazingly, Dr. Nnamdi Azikiwe called the imperialists' bluff by daring to remain a national political leader with Lagos as his base, while maintaining the support of his home region. But the English would not lose such games in the spirit of sportsmanship, certainly not to an African. British Intelligence agencies, M15 and M16, engaged in active surveillance and subversion of Dr. Azikiwe to stop him from emerging as a nationalist leader by vindictively weaving as cheap propaganda narrative, a hoaxed fear of "over ambitious Igbos", and "Igbo domination" of Independent Nigeria, a mantra that has become an ever-mutating deadly virus ever-threatening the mental health of the descendants of those who first ingested it. In a fragile multi-ethnic entity where there was almost nothing in common between the Igbo and others before the English contraption of a country it called Nigeria, this dirty cheap anti- Igbo propaganda provided a deadly ammunition and a common rallying ground for Azikiwe's political competitors. This was in an atmosphere



where some sections of Nigeria, the Northern and Western Regions, were already nervous over the speed with which the Igbo had wiped out the advantage of earlier western education which their early acquiescence to colonization provided them.

Some people, ethnic Jingoist and Sambre rattlers in Nigeria, shut down their brains to the fact that the Igbo had no hands whatsoever in deciding how the various ethnic group were *distributed* among the three regions the British created. People, in their anti – Igbo toxic narratives and allegation of *Igbo domination* regionally or nationally, chose to forget that in the exercise, the Igbo race was specifically targeted by the British through various machinations to politically weaken the Igbo race in Nigeria, including the fact that people of the Igbo race --- from West of Agbor, close to Benin, and all the way down to Asaba and Niger Delta --- were separated from Igbo heartland by the British who gifted them to the Yoruba controlled Western Region of Nigeria. They chose to forget that the Igbo race was only brought into the so-called Southern Protectorate by force of arm.

## Power and Politics in Colonial and Post- colonial Nigeria

The efficacy of the anti-Igbo English poison was proven in the 1953/1954 Western Nigeria Regional election won by Dr. Nnamdi Azikiwe's political party, the NCNC. The defeated Action Group led by Chief Obafemi Awolowo engineered a democratic coup by rallying *Omo Oduduwa* to abandon Dr. Azikiwe and his party, the NCNC, by *Carpenter-Crossing* to the Action Group, thereby displacing Dr. Azikiwe, Igbo, from being the first Nigerian elected Premier of Western Region of Nigeria – a Region dominantly of *Oduduwa* descendants, and perhaps the most western educated black people on Earth at that time! The abomination of 'Igbo NCNC incursion into Yorubaland was thus repelled.

Chief Awolowo, upon becoming Premier of Western Region of Nigeria in 1954, took drastic steps to make sure the Yoruba race were properly informed on such important political decisions as how they should vote by making it mandatory that every house in Western Region of Nigeria be connected by Rediffusion – a battery powered receiver box relaying only programmes (and propaganda) of the Action Group controlled Western Nigeria Broadcasting Service (WNBS), and no other. From then on, it was Action Group all the way in the Western Region. Ironically, this also unfortunately made the Party synonymous with *Yoruba Interest* and thereby restricted its influence on Yorubaland, despite its otherwise very laudable Manifestos which undeniably were more progressive than any other at that time. Even then, the NCNC continued to win in Lagos, Ibadan, Ekiti, Abeokuta and Ikorodu federal constituencies.

The story was more complex in Northern Region under the feudal grip of the Fulani NPC leader, Sir Ahmadu Bello who had no need for courtesy in expressing his unfriendly disposition towards the Igbo race. He told a BBC correspondent that he would rather employ foreigners in the Region's public service than the Igbo. The correspondent reminded him that he was talking of his fellow 'Nigerian citizens', an expression indicating that Nigeria had no more meaning to him than a mere colonial joint stock enterprise, owned in equal shares between the English and the Fulani. However, his party, the NPC, never won a seat in Plateau, Kano and Benue provinces of his Region. Joseph Tarka and Alhaji Aminu Kano kept him out and at a decent distance.

## **False Census Figures and Fraudulent Elections**

But the English were not yet done with curtailing and undermining the Igbo influence and political prospects in Nigeria. It contrived to cede Southern Cameroon that was part of Eastern Region of Nigeria to France, and to transfer permanently to Northern Region of Nigeria, the provinces of Northern Cameroon which the English administered under a UN mandate. The territory so added to Northern Nigeria includes areas in the present-day Adamawa and Taraba States. The one who gained or lost in the provinces and peoples so traded was determined by how the territories voted in the first Northern Regional Assembly elections of 1954. The territory cut out from Eastern Nigeria and ceded to France voted predominantly for the NCNC while the territory that was added permanently to Northern Nigeria, the former “Adamawa Province”, voted NPC. Eastern Nigeria and “Igbo influence” was thus reduced in size and population, with obvious political implications. The 1963 census figures were such that the population of the entire Southern Nigeria – that is, the Western and Eastern Regions combined – was less than that of Northern Region. The number of federal legislature seats were tailored to reflect just that. Chief Awolowo immediately foresaw the omens, and he began to question ‘Anti-Igbo alliance’ the English engineered and sponsored for their colonial interests and nothing more.

Meanwhile, there was an election in 1959, just before Nigerian Independence. The NPC simply overwhelmed and swallowed the entire Southern Nigeria, even when it did not win a single seat outside Northern Region. This lethal defect, deliberately created by the English colonialists in the pre-Independence Constitution, is what subsequent

Nigerian Constitutions, including the highly flawed 1999 Constitution, tried to cure by mandating that to be President, the candidate has to win at least 25 percent of the votes cast in at least two thirds of the States.

Chief Awolowo had begun to smell a rat and was outraged. He rejected the election results outright. Even the English were not proud of the transparent absence of neutrality in the sham political mess of a structure in favour of the Fulani it bequeathed Nigeria a few months to Independence. A political bomb was about to explode on their face. At this point, the departing colonial master's had literally lost Chief Awolowo as an ally against Dr. Azikiwe. It is on record that soon after Chief Awolowo became Premier of Western Region, he indulged less in anti-Igbo rhetoric and sabre rattling. Indeed, he made overtures, and was willing, to concede to Dr. Azikiwe the leadership of independent Nigeria, if the NCNC and Action Group could go into alliance. It remains one of Nigeria's historic tragedies that this did not come to pass. The wounds of 1953/1954 Western Region election needed time to heal. But time itself was a commodity the swift pace of events in Nigeria at those critical and decisive moments denied. Such development had to wait. But Her Majesty's Intelligence agents were not waiting. They were keenly watching every move. Indeed, the joke among some Pan Africanists is that the English devoted so much of their Intelligence assets to monitoring and manipulating developments in Nigeria against the Igbo at the time and trying to frustrate any alliance of Dr. Azikiwe and Chief Awolowo against their protegee, that they lost sight and control of their spies against the USSR. Consequently, the Cambridge Spy Ring – Kim Philby, Guy Burgess, Donald Maclean, Anthony Blunt and John Cairncross – roamed free and flew off handle, inflicting terrible blows on Western interests.

However, the joke notwithstanding, in a classical masterpiece of its capacity for mischief, chicanery, treachery and intrigues, the English advised the NPC to abandon Chief Awolowo and rather go into alliance with NCNC to appease Dr. Azikiwe who had been the main target of English intrigues and political subversion in the un-Holy English sacrament of a determination to suppress the Igbo race by subverting any prospect of an Igbo exercising Executive Powers as a national political leader and becoming a model of African post-colonial political leadership.



## **Imprisonment of Awolowo for Felonies**

Awolowo moved to Lagos to lead opposition to NPC government of Prime Minister Sir Abubakar Tafawa Balewa and left Chief Samuel Ladoke Akintola, his deputy, to become the Premier of Western Nigeria, his power base. Awolowo under-estimated Akintola's capacity for intrigues and scheming for power.

He would have been wiser to do exactly what Ahmadu Bello did in the North by sending his stooge to Lagos, while he maintained iron grip of the NPC North. This was one of the many mistakes and poor judgments of Awolowo. Many believed, then, that Chief Anthony Enahoro was his best bet of an undisputable loyalist. This was a man that led the infamous carpet crossing in a parliamentary coup against Azikiwe so that Awolowo could be the first Nigerian Premier of Western Nigeria. Perhaps, this also may have made Awolowo not really trust him, suspecting that same could be done to him. He felt that Akintola could be a safer bet. He was wrong.

Many so called "nationalists", "democrats", statesmen and intellectuals of Yoruba ethnic origin continue to heap accolades on Chief Awolowo as the consummate hero of the Nigerian State tragedy, and they see nothing wrong in Awolowo's treacherous act of ousting Azikiwe from being the first elected Nigerian Premier of Western Region of Nigeria for no other reason than that Azikiwe is Igbo. It is believed that Awolowo chose Akintola over Enahoro because Enahoro was from a minority ethnic ground, in the then Western Region, a non-Yoruba. He did not want to take any chance of anyone doing to him what he did to Azikiwe, using *Egbe Omo Oduduwa* as a battle cry. But fate and karma



defy both armour and precautions. Akintola simply refused to exist and exercise power only at the pleasure of Awolowo. He wanted a total takeover of the Action Group, a party that Awolowo indisputably built in his image, character and likeness, by galvanizing *Omo Odudwa*, rallying Southern and Northern Christian minorities against the Igbo in the East and the Fulani in the North.

On May 29, 1962, a state of emergency was declared over Western Region of Nigeria by the federal government in response to political tensions in the region arising from conflicts between Chief Samuel Ladoke Akintola's and Chief Awolowo's factions of the Action Group. This was the beginning of the Western Region spiralling into uncontrollable anarchy that eventually led to the end of the First Republic as a constitutional order. Dr. Moses Majekodunmi was appointed Administrator of the Region to replace Chief Akintola until the state of emergency was lifted on September 30, 1963.

Just about the same time, English Intelligence leaked to Sir Abubakar Tafawa Balewa, the Prime Minister, the details of a plot by Chief Awolowo and his confidants to overthrow Sir Balewa's Government. The evidence handed to the Prime Minister by the British Government Intelligence agents was so watertight and detailed that in sentencing Chief Awolowo for treason, Justice Sowemimo remarked that his hands were tied by the weight of evidence against Chief Awolowo, so much so that he had no room to exercise any other discretion than convict Chief Awolowo for treasonable felony and sentence him to prison, more-so when the other accomplices in the plot, including Chief Anthony Enahoro, had already been convicted and sentenced.

## **Crisis in Western Region and Middle-Belt**

From then on, the pace of events in Nigeria became hectic, swift and dramatic. The Mid-West Region was carved out of the Western Region on August 9, 1963, with Benin as its capital city. The Western Region thereby got a taste of what was earlier done to its Eastern sister. The regional election in the newest Region was swept by the NCNC, then under the national leadership of Dr. Michael Okpara. Dr. Denis Osadebe became its first Premier. Thus, Nigeria had four Regions. The NPC controlled one; Action Group, one; and the NCNC, two. With Chief Awolowo in prison, the Action Group was in disarray, and Yorubaland in political turmoil. By then, Joseph Tarka, the Lion of Tiv Division of Northern Nigeria, was also caged. His party, United Middle Belt Congress (UMBC), formed in 1958 in alliance with the Action Group to oppose Alhaji Ahmadu Bello's NPC, was also in disarray. The 1964 federal elections and the national census before it, spoke volumes as to how emboldened and daring the NPC government had become, with total backing of her Majesty's government. As the Igbo say, "when one iroko falls, the bush is overwhelmed by several homeless birds". Chief Awolowo was no doubt a big iroko. However, though Chief Awolowo was down, he was not out. The man had a kindred spirit for a wife, the immortal Chief Hannah Awolowo – an indefatigable fighter.

Running towards the 1964 federal elections, Chief Samuel Ladoke Akintola, who Chief Awolowo had anointed to replace him as Premier of Western Region, had been incentivised to attempt wiping out Chief Awolowo's political base all together by forming the Nigerian National Democratic Party (NNDP) in 1962 to replace the Action Group as the

party in charge of Western Region. To leave no one in doubt, the NNDP went into alliance, Nigeria National Alliance (NNA), with the NPC. Chief Akintola then displayed amazing courage by presenting himself for election as Premier of Western Nigeria in 1964 under his NNDP–NPC alliance. Chief Hannahj Awolowo who had taken firm control of hardcore “*Awoists*” that remained with the Action Group, countered Chief Akintola by going into alliance with the NCNC led by Dr. Michael Okpara, an alliance named the United People Grand Alliance, UPGA. It was in the main an alliance of Yoruba and Igbo, uniting for the first time, to stand together against the imposition of Fulani oligarchy by the ex-colonial masters. The election was brazenly rigged and Akintola was about proclaiming himself the winner when an *unknown gunman* walked into the studio of WNBS, disrupted its programme, and announced the Action Group and UPGA as the winner of the election. The ‘unknown gun man’ was later identified by the police as one ‘Wole Soyinka, a dramatist’. From then on, Western Region of Nigeria which extended all the way to Ikeja, Shomolu, Mushin, Agege, Ajeromi and Itire became a region of raw anarchy. Nigeria unhinged, forget about the 1964 farce of an election. To the shock of everyone, the federal government that had swiftly declared a state of emergency over the Region in response to what turned out to be a quarrel among Boy Scouts, closed its eyes when political thugs took over the Western Region completely, and total anarchy reigned. Law and Order was absent as there was no government. Looting, arson and massive bloodshed, was everywhere in the Western Region and the Tiv Division of Northern Nigeria.

## **January 15th, 1966, Military Coup and Counter Coup**

Thus, the English plots and intrigues from 1945 – 1951, surreptitiously funding political parties and being complicit in all sorts of constitutional manipulations and machinations to undermine Dr. Azikiwe and the Igbo race, created mayhem and carnage in Western Nigeria and the Tiv Division of the Northern Region that spiralled totally out of control from 1963 to January 15th, 1966. Unfortunately, Sir Abubakar Tafawa Balewa, the Prime Minister and otherwise a very moderate man, could not rise to his constitutional duties by defying the autocracy of the NPC absolute leader in Kaduna to restore order in the crisis-ridden parts of the country. It was against this background and social dynamics of Nigeria during that period that on January 15th, 1966, some junior Army Officers: Major Emmanuel Ifeajuna, Captain Donatus Okafor, Captain Emmanuel Nwobosi, Major Christian Anuforo and Captain John Atom Kpera, led by Major Chukwuma Kaduna Nzeogwu, struck to restore law and order in Yorubaland and Tiv Division of Northern Nigeria by terminating the federal government led by Sir Abubakar Tafawa Balewa, the Prime Minister. This was a nightmare for the English colonial owners of Nigeria: the unthinkable beyond their permutations had happened. The Igbo, Yoruba, and other ethnic minorities from the North, West, Midwest and Eastern Regions, had pulled off the displacement of the English allies and colonial agents. But it would be un-English to let that be, particularly because it threw up the dreaded Igbo leadership. General Aguiyi-Ironsi, was Igbo, never mind the fact that he had absolutely no hand in the coup and knew nothing of the plot.

The self-confessed intellectual mastermind of the coup was Major Adewale Ademoyega. Born in Ode Remo in present day Ogun state of Nigeria, educated in the University of London (History) and Sandhurst Military Academy, Major Adewale Ademoyega in his book, 'Why We Struck' published in 1982, tried to counter the anti-Igbo hate narratives of the English and their Nigerian protégées by giving a first-hand authoritative account of why they struck on January 15th 1966 to terminate the first constitutional order in Nigeria. But it was sixteen years too late. 1982 was sixteen years after his Igbo colleagues had been brutally murdered on false allegations, sixteen years after the then British High Commissioner to Nigeria, Sir Francis Cumming-Bruce, and the British government funded BBC (British Broadcasting Corporation) which was the only source of information for the world on events in Nigeria at that time, had incited the massacre of Igbo military officers on July 29th 1966 (in a counter coup) on allegation that the January 15th, 1966 coup, in which Sir Ahmadu Bello, Sir Abubakar Tafawa Balewa, Chief Samuel Akintola and Chief Festus Okotie-Eboh and mostly military officers from other Regions (with only one Igbo, Lieutenant Colonel Arthur Unegbe, as victim) were killed, was an Igbo scheme to corner political power in Nigeria and lord it over other ethnicities. Nonetheless, Major Ademoyega tried to redeem the honour of his late friends and comrades, and to exonerate the Igbo race of vicious and wicked allegations sponsored by London in its endless efforts to undermine the Igbo race, in order to maintain its imperialist stranglehold on Africans, their minds, land and mineral resources. Never mind the fact that the 15th of January 1966 coup was foiled in Lagos by Igbo officers, General Aguiyi-Ironsi and Colonel Hilary Njoku in the South, and Colonel Odimegwu-Ojukwu in the North.

Those committed on oath to eternally blame the entire Igbo race for plotting and carrying out the January 15th 1966 military coup are so brained-and-minded to do so, regardless of the evidence and testimony flying in the face of their beliefs – regardless of several voices of the principal characters that were swept by the voltage of that event to become prominent actors on the landscape of Nigeria’s chequered history. These entities continue to so hold, even when personalities like former President Olusegun Obasanjo, who commanded the 3rd Marine Division of the Nigerian Army, to whom the Biafran forces surrendered to end the war, have unequivocally stated that January 15th 1966 coup was not an Igbo affair. No one alive today, or in living memory is as informed as former President Obasanjo on the events of that faithful day that some people have sworn must forever hang on Igbo necks. It is on record and so attested to by former President Obasanjo that he slept in the house of his cosmic friend, Major Chukwuma Kaduna Nzeogwu, the alleged mastermind of the January 15th, 1966, coup. The friendship between Major Chukwuma Nzeogwu and the former President is legendary in the annals of trust and fidelity between brother - officers in Nigerian Army uniforms. These two were known to be so close that Ojukwu ordered for the arrest of Obasanjo the day after the coup because Ojukwu believed that there was no way Obasanjo could not have been part of the coup. Obasanjo was the only person Nzeogwu could trust as his intermediary to negotiate his terms of surrender with Major General Aguiyi Ironsi. Obasanjo, by default, also became a military Head of State in his capacity as Chief of the general staff under General Murtala

Mohammed who overthrew General Gowon. He also became a democratically elected President of Nigeria under the 1999 constitution. He also became a two- term democratically elected President of Nigeria. In his book, *My Command*, the former President stated for the records that the January 1966 coup was not an ethnic agenda and that his friend, late Major Nzeogwu, was incapable of bearing such animosity as to liquidate entities of other nationalities unless you believe, rightly or wrongly, that it was in the best national interest to eliminate certain individuals. But the negative and toxic rhetoric against the Igbo race sponsored and financed by certain powers and interests would not take the former President's words for what it is – a very inconvenient and uncomfortable truth. This is even so much so that another military President of Nigeria, General Babangida (1985 – 1993) considered it very necessary, to quench the inferno of hate unleashed against the Igbo race, so much so that he states thus in his book (*My Command: An Account of the Nigerian Civil War, 1967 – 1970*. pp.38-40).

For instance, the head of the plotters, Major Kaduna Nzeogwu, was only Igbo in name. Born and raised in Kaduna, his immigrant parents were from Okpanam in today's Delta state, which, in 1966, was in the old mid-western region. Nzeogwu spoke fluent Hausa and was as 'Hausa' as any! He and his original team probably, thought, even if naively, that they could turn things around for the better in the country...

That said, it was heinously callous for Nzeogwu to have murdered Sir Ahmadu Bello and his wife, Hafsat, because not only were they eminently adored by many but also because they were said not to have put up a fight. From that moment, the putsch was infiltrated by 'outsiders' to its supposed original intention, and it took on an unmistakably ethnic colouration, compounded by the fact that there were no related coup activities in the Eastern region...

It should, however, be borne in mind that some senior officers of Igbo extraction were also victims of the January coup. For instance, my erstwhile Commander at the Reconnaissance Squadron in Kaduna, Lt-Col. Arthur Chinyelu Unegbe, was brutally gunned down by his own 'brother, Major Chris Anuforo, in the presence of his pregnant wife, at his 7 Point Road residence in Apapa, for merely being a threat to the revolution. As a disciplined and strict officer who, as the Quartermaster-General of the Army, was also in charge of ammunition, weapons, equipment, vehicles, and other vital items for the Army, the coup plotters feared that he might not cooperate with them...

It should also be remembered that some non-Igbo officers, like Major Adewale Ademoyega, Captain Ganiyu Adeleke, Lts. Pola Oyewole, and Olafimihan, took part in the failed coup. Another officer of Igbo extraction, Major John Obienu, crushed the coup. Those who argue that the original intention of the coup plotters was anything but ethnic aver to the fact that the initial purpose of the plotters was to release Chief Obafemi Awolowo from prison



immediately after the coup and make him the executive provisional president of Nigeria. The fact that these Igbo officers would do this to a man not known to be a great 'lover' of the Igbos may have given the coup a different ethnic colouration. But, again, I may be wrong here since this view is speculative. I admit that my position here may be the naive insights of an unsuspecting young officer who viewed events from a distance!

In all, according to IBB – in his book entitled '*A Journey in Service: An Autobiography*' – the 1966 coup was never an Igbo coup. But the 'Ship of the Nigerian State' will continue wallowing in a tempestuous high sea, sailing against the storms of lies it has generated and prefers to live under, even against its national interest.

## Pogrom Against the Igbos

It was for this same singular objective (the January 15, 1966 coup wrongly attributed to the Igbo) that the British government did all the behind-the-scene scheming and arrangements for the USSR to supply Nigeria the Ilyushin Bombers and Mig Fighter; Nigeria used to bomb and strafe Igbo towns, villages, hospitals and market places with impunity; and AK47 riffles used for the first time in Africa to mow down civilians (1967-1970) without even a murmur of conscience by the international community. Yes, it was because Her Majesty's Britain was implicated in that crime (pogrom and attempted genocide against the Igbo) for purely its imperialist interests, that the world, though seemingly appalled and horrified, watched in silence and horror, as millions of Igbo people died while they rather preferred to argue over whether the Igbo were massacred by the millions or by "just mere tens of thousands". Yes, because Britain was implicated in this crime, the United States stood-by and did NOTHING, despite President Richard Nixon having told the world that the Federal government of Nigeria was committing genocide against the Igbo race. The moral duplicity was succinctly stated in New York Times (1968) by US Congressman, Donald Lukens of Ohio, who on his return to the United States from independent fact-finding visit to Biafra and Nigeria said thus:

*While the bombing may have somewhat prejudiced my logic, I don't think I'm totally pro Biafra. But I do think Biafra has a moral right to be heard before appropriate international bodies, including the United Nation. And I think it is wrong to have a policy based on colonial boundaries drawn decades ago by European powers to serve European interests. When I got to Lagos, I asked Elbert Mathews,*

*our ambassador, what our policy was. He said a quick kill of Biafra would be the most humane way to end the war. Well, if that is the policy we got locked into, then either I live in the wrong country, or the policy is wrong.*

Yes, to this day, the Igbo race continues to pay the price for resisting ‘a policy based on colonial boundaries drawn decades ago by European powers to serve European interests’, the English anti- Igbo colonial policy developed in the 18th Century to protect English imperialism. And it continues till this day. The British government did not waste one second in labelling Ojukwu a rebel and a secessionist, after he had done so much to preserve Nigeria as one political entity, despite incredible provocations and frustrations. However, it never said, even as a foot note, that Gowon was minded declaring Northern Nigeria a separate country on 29th July 1966 but for the intervention and dissuasion of the British Government.

Thus, it is very important that everyone of Igbo descent anywhere in the world, understands that England as a timeless national policy, will always subvert and sabotage the chances of an Igbo being at the apex of political power in Nigeria. This explains the unabashed diplomatic intimidation and harassment of Peter Obi at London Heathrow Airport at a time he was in court in Nigeria challenging the results of the February 25th 2023 Presidential election in Nigeria which he allegedly won, and His Majesty’s Government prematurely (and sub-judicially) foreclosing the issue by announcing support for his opponent, Bola Tinubu while the result was still being contested in the courts -- despite European Union Observers’ deprecation of the election. It is very important that everyone of Igbo descent anywhere in the world

understands that he or she has no problem with any indigenous African entity, within or outside Nigeria.

It is very important that everyone of Igbo descent anywhere in the world understands that they are up against the consequences of his forebearers' rejection of English imperialism and White supremacy. This also explains why, starting from 1967, some Igbo communities are incentivised to deny that they belong to the Igbo race, ridiculing and rejecting their ancestors, and to continue denigrating their descendants by claiming that a patois is a language! Like the Republican Irish Catholics did to their brothers and sisters who chose to fight them alongside Oliver Crowell's Army as Loyalists of the English Crown, the Igbo race should completely ignore those who deny being Igbo. They are NOT enemies; and should never be regarded as enemies. Such people will eventually realise that they shall ultimately atrophy, if they allow themselves to exist as embryos of cultural apogamy. Descendants of the Igbo race should understand that they have no problem with any indigenous African entity, within or outside Nigeria; and that indeed no one in Africa dared challenge them without the overt and covert backing of the imperialists.

The pride and spirit of the Igbo race which the English cannot understand or tolerate – and which stubbornly remains indestructible despite mindless attacks – is capsulated in relatively recent achievements of the race succinctly captured by Dim Chukwuemeka Odumegwu-Ojukwu's speech at the Lagos Law School in February 1994. It reads thus:

*The Biafra – Nigeria war has come and gone; but we remember with pride and hope the three heady years of freedom. These were the three years we had the opportunity to demonstrate what Nigeria would have been even before 1970. In the three years of war, necessity gave birth to inventions. During those three years, we built bombs. We built rockets, we designed and built our own delivery systems. We guided our rockets; we guided them far and guided them accurately. For three years, blockaded without the hope of imports, we maintained engines, machines and technical equipment... The State extracted and refined petrol with our own indigenous technology called “The Biafran Pot”. Individuals refined petrol in their backyards. We built and maintained airports and airstrips. We maintained them under heavy bombardments. We spoke to the world through telecommunications systems engineered by local ingenuity. The world heard us and spoke back to us. We built armoured tanks and cars. We modified aircrafts from trainers to fighters, from passenger aircrafts to bombers. In three years of freedom, we became the most civilized, the most technologically advance black people on Earth.*

General Odumegwu-Ojukwu was only stating the facts of what the Igbo Nation would have been without English intrusion by colonising Igboland and annexing it to Nigeria, a free Igboland as it existed before conquest by the English in the 19th – 20th Century.

**Part Four**  
**Neo-Colonial Igbo Culture**

## **Post Biafra–Nigeria War**

The Igbo race faced its gravest existential challenges at the end of the Biafra-Nigeria war in January 1970 and the immediate interval thereafter. Credible and tested Igbo leaders prior to the war scattered across the globe. There was no true Igbo leadership in Igboland to rally the Igbo, or around who the Igbo could rally, during that crucial period. During the several years of military dictatorship that followed, the Nigerian military exploited the leadership vacuum in Igboland and created crop of nova riches, people often of questionable character who would and did anything the Army boys desired including pimping themselves and their relatives. It is such characters that majorly took over leadership space in Igboland. This was aggravated by the fact that following the destruction of the Igbo economy, and the destitution of Ndi Igbo at the end of the war, survival by self-economic rehabilitation became the prime objective of Ndi Igbo. The immediate casualty was the age-old Igbo values.

This being the reality, the existential challenge of the Igbo race therefore is beyond managing themselves within the English conceived anti-Igbo ‘Nigerian Project’, the brazen and callous socio – political experiment imposed on otherwise totally different indigenous African nationalities by Lord Lugard and his mistress. The real challenge is for the race to make a total mental break and completely de-colonise their minds.

Umuigbo should begin reorientation of their minds towards returning it to the pure original archetype of their great ancestors, and face their transcendent destiny whatever it may be, beyond the pivot, schemes

and intrigues of their English colonisers and their African allies. Let all true descendants of the great and proud Igbo race rise up, armed with a new sense of self, moral and intellectual armament, in a revolution to free their minds from the mental shackles of English colonisation, to shun and reject being no more than apes of English culture who can do no better than regurgitate European theories like parrots, and incapable of producing anything of their own creation than copycats products of European thoughts and inventions; and to reject being anxiously willing consumers of the humble pie being contemptuously thrown down at them by whatever characters that emerge as transient owners of Nigeria. Let all true descendants of the great Igbo race, wherever they are, once more distinguish themselves by stunning the world with their genius, as inventors and creators of original masterpieces as their great and noble ancestors did. Let them strive to use the tools they have acquired from the West at extreme cost, to update what their ancestors left behind in all fields of human endeavour: Medicine, Arts, Science, Industry, Technology, Culture, Agriculture and Religion. In that space, they will have no rival. The descendants of the great Igbo race must know that their ancestors led the world. Let every Igbo child anywhere on this Planet once again set his eyes and mind higher and beyond the curvature of the sphere, beyond the height of the Himalayas, beyond the Sun, Moons and Stars, as their great forefathers did centuries ago, before the tragedy of English conquest, before the cage and prison called Nigeria came into existence.

Admittedly, severe damage and injustice has been done to the Igbo race, so much so that the race is now in distress and peril, swooning in despair. But from the ashes of their historic humiliation, generations of truly free men and women of honour, integrity and dignity with the



singular objective and focus of leading the world, can arise – despite and in spite of the English and their negro puppets.

Descendants of the Igbo race must know that the plight of the race in Nigeria is not worse than that of the Irish for decades. For decades, Ireland was the source of labour to the world, a blighted land that offered no hope for her citizens who emigrated to wherever they could earn a livelihood, to America, Canada, Australia, New Zealand etc. Nor is the Igbo plight worse than the humiliation of the Jews before Ben Gurion, long after Theodore Herzl had died at age 44. Yes, the descendants of the Igbo race can achieve whatever they focus on with commitment and determination, the legendary undaunted and unwavering ever-resilient Igbo spirit, despite the ‘alliance of evil’, the alliance of the traducers of the Igbo race. The present and future generations of the Igbo race should anchor their minds on the fact, and let every Igbo child so understand, that the Igbo spirit is exactly what the English set out to destroy since the 19th Century and have continued to do so to date, through their Nigerian agents, stooges and surrogates, but have rather abysmally failed, and will ever fail.

Let everyone of Igbo descent, even if with the least drop of Igbo blood anywhere on this planet, know that the aboriginal nationalist fervour, flame and fire in your gene, is what the English and their neo-colonial policy administrators continue seeking to destroy. And they shall eternally fail. We must shatter and forever destroy the political iron ceiling raised over our heads by colonialists since 1914, when our great ancestors were militarily defeated without surrendering to imperialist forces. They gave their lives, instead of surrendering their spirituality, dignity and worldview to English supremacist colonialism.

The question we must now ask is: Why were so a great people, with their far more advanced technology and civilisation, defeated and their vast territory taken over by a handful of European bandits and terrorists? It is our burden to interrogate our history in retrospect, and tell ourselves some unpleasant truths, if we are to defeat our Past.

The first truth of our Past is that our extreme individualism made it impossible for us to unite in the face of obvious threats. It was the case with our forefathers before colonisation in 1914, as it was with us from January 15th, 1966, to July 29th, 1966. It is still so today. We are not fated to continue suffering the consequences of *Igbo collective myopia*, a condition that blinds us to dangers facing us collectively as a race, while we pursue our individual interests. This collective malady is still our bane in partisan politics, both in the various States of our homeland, and in our federal politicking.



## The Fable of Igbo - Yoruba Discord

To understand the origin of the voax of Igbo - Yoruba discord, one must go back to a time in Nigeria when all the various ethnic groups stood together in an attempt to forge an effective opposition front against colonialism. At that point, in 1945, Dr. Nnamdi Azikiwe was Nigeria's native golden boy. The political party he led, the NCNC, was the leader of all anti-colonisation movements. The British feared that Nigeria was about to spin towards the orbit of India, where the pressure and agitation for independence could no longer be suppressed. The first step the British took to subvert and sabotage Dr. Azikiwe was to sponsor a movement in the southern protectorate of Nigeria to undercut Dr. Azikiwe's Lagos Base which comprised Nigerians elite of the time by sponsoring Sir Adeyemo Alakija's led 'United Fronts Committee', that was in 1947. In a letter dated 10th June, 1947 which gave away the above intrigue it stated thus

*"The first point to be made about Dr. Nnamdi Azikiwe is that he is an Igbo. An outstanding characteristic of the Igbo's is that their tribal authority is unusually weak. A Yoruba commented to me the other day that the Igbo youth will speak to his local chief, or indeed his own father, in a manner which will not be tolerated for one moment amongst the Yoruba. The individualism and the independent of the Igbo is very marked. You will find when you meet him that Azikiwe himself is very well spoken and, on the surface at any rate... That is where he can be very dangerous... in fact, His methods in many ways remind that of Hitler, and has*

*possibly been copied from Him. However, the point is that he is able to impress people--- particularly people who do not know very much about Nigeria. In many ways he is clever. He has of course put us in a weak position by organising these delegations to England without giving us any intimation at all of what his real aims and objects are. We have no idea of what he is going to ask for or what arguments he is going to put forward, and consequently it is very difficult for us to brief you satisfactorily. We can only guess on the line that he is going to take and brief you on that.” (Nigeria: Part I: Managing political reform, 1943-1953. pp. 109 – 110)*

Simply put in plain language stripped of English diplomatic niceties and chicanery, the above statements state: “We do not like Azikiwe because he is Igbo, an ethnic we cannot quite bring under our control. However, don’t worry about that. We are working against Dr. Azikiwe with groups in Lagos, with some Yoruba groups who we trying to see Azikiwe as another Hitler who is likely to swallow Yoruba, if unchecked”. The point is that it was the British that deliberately tried to plant the seed of discord between the Yoruba and Igbo as a strategy for bringing division between the two largest ethnic groups in southern Nigeria but did not succeed. At no time was there animosity between these two peoples, Igbo and Yoruba. Despite the best deliberated efforts, It is just not true that the Yoruba and Igbo do not get along socially, economically and politically. Prominent Igbo figures like Alex Ekwueme, Dr. Nnamdi Azikiwe, Chukwuemeka-Odumegwu Ojukwu, Dr. Nwafor Orizu, the Mbadiwes, Mbonu Ojike, etc fondly and proudly called themselves, *Omo Eko*, the elites of Lagos. Yoruba elites like Victor Olaiya, Akintola Williams, the legendary Cole family, the Bensons of

Lagos, grew up and attended college in Igboland. The ordinary people got on very well with each other. Nnamdi Azikiwe's political base was Lagos and Western Nigeria, so much so that when the colonial masters organised the first Regional Elections in Nigeria, Dr. Azikiwe felt that Western Nigeria was his constituency, while Eyo Ita was the NCNC candidate for Eastern Nigeria - not an Igbo. Then, the Igbo Abomination happened. The NCNC, led by Dr. Azikiwe, an Igbo, defeated the Action Group, led by Obafemi Awolowo, in Western Nigeria, a Yoruba territory. That was the birth of the 'Igbo Threat', the phantom plot of the Igbos to politically take over Yoruba land.

The hysteria of Igbo aggression became a life force. The collective Igbo crime was that an Igbo person was the candidate of a political party that won a free and fair election in Yorubaland. Even then, the anti-Igbo poison was contained within the political terrain. It did not spread into any other aspect of society. Azikiwe and the NCNC party remained a political force to reckon with in Western Nigeria and were the opposition party in the Parliament of the Region. Throughout his lifetime, Azikiwe's closest and most trusted allies were Yoruba: Olu Akinfosule, Adeniran Ogunsanya, Kola Balogun, Moses Majekodumi, etc. Awolowo's ardent loyalists were Igbo: Oyibo Odinamdu, the Agwunas, the Ikokus, the Chimezies, etc were Igbo who he used his personal resources to rehabilitate after the Civil War.

Lagos, from its history, was never a part of Western Region. The Igbo had nothing to do with it. The Igbo were no part of the colonial decision to make Lagos the Capital of Nigeria and through its creed, be the Federal Capital City where Nigerians from every village and ethnicity, converged to simply find a job and just make a living. There was a

Federal Ministry of Lagos Affairs in recognition of its status and character as strictly a Federal Capital City, just as Abuja is today. The last honourable Minister of Federal Ministry of Lagos Affairs was a man called Obande, just as a cabinet Minister is appointed for Abuja, the present Federal Capital Territory of Nigeria. But things changed in January 1966 following the military coup that threw up General Aguiyi-Ironsi as Nigeria's first military Head of State. General Aguiyi-Ironsi proceeded to appoint Ojukwu, Ejoor, Fajuyi, and Hassan Katsina as Military Governors for the East, Midwest, West and North Regions of Nigeria respectively. He then elevated Lagos to the status of an independent Region by appointing Major Mobolaji Johnson as Military Administrator of Lagos who sat in the Military Council with equal status as other Regional Governors. It was against this background that Yakubu Gowon had no choice but to pronounce Lagos a State when the four Regions (East, Midwest, West and North) were split into 12 States in 1967 and Major Mobolaji Johnson remained its Military Governor. Many would deny today that it was an Igbo, General Aguiyi-Ironsi, that first conferred the status of a Region or State on Lagos. The unabashed hostilities towards the Igbo in Lagos by the new owners or indigenes of Lagos, is a very recent phenomenon.

First, before 1967, the Igbo never thought that the rivalry between Awolowo and Azikiwe had festered so much and so deep that Awolowo would rally the Yorubas to join the Fulani in fighting the Igbo. Anyone who still has the integrity and capacity for truth, intellect and conscience knows that the January 15th, 1966, military coup took place primarily to restore law and order in Yoruba land. The craft of *Goebel* is not enough to change this truth. All prominent Yoruba of the time including Wole Soyinka, despite the complicity of the Yoruba race

against the Igbo during the Biafran War, acknowledged this immutable truth. *The Daily Times* of January 16th, 1966, reported of a strange aircraft abandoned at Calabar Tarmac. Nobody, including Gowon, has disputed that it was the aircraft the January 15th, 1966, coup plotters had sent to Calabar to fly Awolowo to Lagos, had that coup not been foiled by Ojukwu in the North and Aguiyi-Ironsi in the South – all Igbos. But it is still tagged *the Igbo coup*! Understandably, the Igbo were shocked by the zeal and frenzy with which Awolowo plunged himself and the Yoruba race into the war, all the policies he singlehandedly put in place against the Igbo to strangulate and emasculate the Igbo financially, economically and politically during that war caused by that coup. The present generation of Yoruba, coaxed into the anti-Igbo hysteria, do not know they are only continuing an asymmetric psychological warfare against the Igbo started by the Yoruba political elite after the Civil War. It was a brazen master effort to pre-empt or ward off the Igbo from calling them out for their treacherous behaviour. It must be emphasised that a vast majority of the Yoruba race were not consulted, nor participated, when a handful of Yoruba political elite devised their strategy and plot of using the media to attack, and continuously attack, the Igbo in their lowest moments following the defeat of Biafra. It is a matter of irrefutable fact and Nigeria's ethno-political record, that the Igbo were the only allies of Yorubas from 1964-1966 when Awolowo was in prison and Alhaji Ahmadu Bello wanted to seize the power vacuum in western Nigeria to swallow Yoruba land through his puppet and ally, Samuel Ladoke Akintola. Awolowo's strategy and only intention was to take-over Nigeria after Gowon, believing his political rival, Azikiwe and his people, had been so politically and economically emasculated that they could never again pose a challenge to his political ambition. He never intended any



hostility towards the Igbo race who he always courted as allies, knowing that the Igbo intellectual elite of the 1960s flirted with his socialist ideals.

Recently, a Yoruba writer --- one of the legions that has crowded Nigeria's intellectual space since 1967 --- gleefully reminded *Ndi Igbo* of how they were massacred in Northern Nigeria in 1966 as a result of the January 15th, 1966, military coup. But in his regale and joy over the massacre of the Igbo, he failed to ask himself who the intended beneficiaries of that coup, were. As the saying goes, "It is prudent to ride easy when the fair winds gently power your wings." In nature, nothing is permanent --- not even the direction of the wind. It is not necessary to humiliate the Igbo or rub your peppered fingers of good fortune and victory into their eyes. It is not necessary to call them "losers in the Nigerian enterprise." They know what happened to them --- why and how. The Igbo know that other so-called leaders were wise ethnic irredentists, while the Igbo leaders were carried away by the vision of one country and a notion of common citizenry, where one could settle anywhere he chooses. Let the Igbo lick their wounds in peace. They may have learned their lesson. This is perhaps the best hour of the Igbo race --- one of those moments in their history when they realise that they are truly alone, and no other ethnic group wants their place.

## Contemporary Igbo Problems and Challenges

Presently, the real enemy of the Igbo race is the Igbo people denying who they are in quest of acceptance by others. This is suicide. The Igbo should NEVER abandon who they REALLY are; their values, aboriginal culture, language, traditions and civilisation. *Ndi Igbo* should NOT continue to ingest and consume as a delicacy the poison called English culture, which was violently, maliciously and contemptuously imposed and engraved in the minds of their ancestors and forced down their throats at gunpoint. While being tolerant and respectful of the cultures of their neighbours, they should NEVER be apologetic of Who and How *Chineke* made them to be. The Igbo should realise that the English culture was imposed on their ancestors to supplant and ridicule their great civilisation, and to reduce them to a stature of apes and mere caricatures of English culture and religion. The fact is that later generations accepted and adopted the English culture which their ancestors resisted and rejected, and in some cases paid supreme price for it. This is the root of our confusion and identity crisis which our opponents are exploiting to their maximum advantage.

The selfishness and greed of a few Igbo (a habit alien to aboriginal core Igbo values), is used to disparage, characterize and label all of us as a greedy lot. The Truth is that in Igbo culture and aboriginal value system, a whole village goes to war with its neighbour to avenge a wrong done to any of its members, the *Ikemefuna* tragedy

in *Things Fall Apart*. Until the Igbo race free themselves from every vestige and shackle of colonial tragedy, they cannot regain their lost stature as giants among humanity. The Igbo must realise that for centuries before Christianity came into existence in 325AD, their great ancestors were second to no one on Earth; and that the same ancestors were slaughtered in defence of their pride and dignity.

## **A Tragic Tale of a People Once the Pride of Humanity**

Forced by the English upon militarily defeating them to abandon their aboriginal values and spirituality, and upon eventually accepting their defeat, the Igbo unfortunately abandoned the security of their peaceful homeland and followed their English conquerors to relocate and settle in otherwise foreign lands, among peoples with whom the Igbo have NOTHING in common, and no shared past, except colonial history – except being forced to belong to a ramshackle English creation called Nigeria, taking along with them their God-given talents and intelligence. This remains the Igbo undoing.

It is an irony that the English who swore to, and psychologically destroyed the indigenous Igbo spirit, religion and pride, turned around to label them ‘overzealous ambitious African savages’, in describing the Igbo struggle in a state of trauma, to fit into the imposed colonial schemes to which they were late comers, behind the Yoruba, the Fulani and other ethnic groups who made treaties with the English and acquiesced to colonisation while the Igbo did not. This derogative and derisive racist characterization of the Igbo by the English is in line with the English arrogant supremacy claims of a moral superiority which they used to justify slavery, colonisation of other people and their lands, looting their wealth and cultural artefacts, and imposition of the English culture as ‘a doctrine of redemption for the natives of conquered territories’.



## **The Igbo Race: A Case of arrested and stymied Development**

Before formal European invasion, there existed social order and structures that enabled Igbo civilisation to thrive, leading the world in metallurgy, built pyramids, established Technopolis's and long-distance trade before European had any such idea. European invaders had been attacking Igboland for centuries through the slave trade, long before Britain was assigned to destroy the rump of it at the 1884 – 1885 Berlin Conference. Populations (family groups, entire bloodlines and whole communities of several villages) were forced to migrate to new environments within Igboland. The trauma of their sad experience during those sporadic terror attacks is what the Igbo race encoded and preserved in the name Osunde, an expression of not only the refugees but more so the human understanding of the communities who not only welcomed them but also gave them land to start rebuilding their lives, including farmlands. One must specifically note that no other African territory lost as much of its most valued assets than Igboland, who never welcomed Europeans --- unlike others who signed treaties with the Europeans and thereby surrendered their sovereign territories.

The behaviour of alienising self from oneself, so self-evident in the post-haste with which we abandoned all the self-validation and consequent quantum leap in applying native intelligence in manufacturing weapons and consumer goods under total economic blockade, portrays Igbo resilience.

The speed with which the Igbo catches up and adapts to any situation and environment, and often thrive, despite deliberate obstacles and

problems placed on their way including colonial and neocolonial treacheries and toxic narratives, is the only prism with which to see what the Igbo would have been, had they been left to their cosmic fate and destiny.

No power or force in the universe can stop what the divine has designed. Ultimately the Igbo race shall rise again to the height they are destined to lead the world, despite being under the siege of imperialism and its neocolonial stooges and surrogates. But Igbo must consciously re-direct their mindsets. The climb must start in the mind of everyone. It must rise above the present ceiling of darkness. The spark is the mind of each individual to rise to the height and stature in the world we once led by picking courage and faith in the ways of our ancestors who built pyramids with material available in their immediate environment. They were not mere traders but creators and inventors, producers and sellers of their industrial products and agricultural produce. In those lost days of glory in Igboland, it was an Igboland of honour and respect by character, diligence, dignity and integrity--- not by fawning before politicians who in most cases should be brought before the law, tried and convicted for perfidy. The mindset of what can I make, what can I produce of myself, what am I the best at, what can I do to honour and respect my bloodline, my ancestors and future member of my family? must be dominant in introspection and soliloquy. Now is the time to rise and pick courage and start the steep climb. But I am hopeful, relying on the indomitable Igbo Spirit and mindset, believing that each person has what their Chi avails him which is nothing but the best and highest in quality. For the Igbo race, there is light at the end of the tunnel, provided each person sows seeds of hope in his mind today and not allow himself to be blown or carried away by the storm. The Phoenix is rising in you this moment, if you can only take a look at yourself and ask, “what is the best of myself for my people?”

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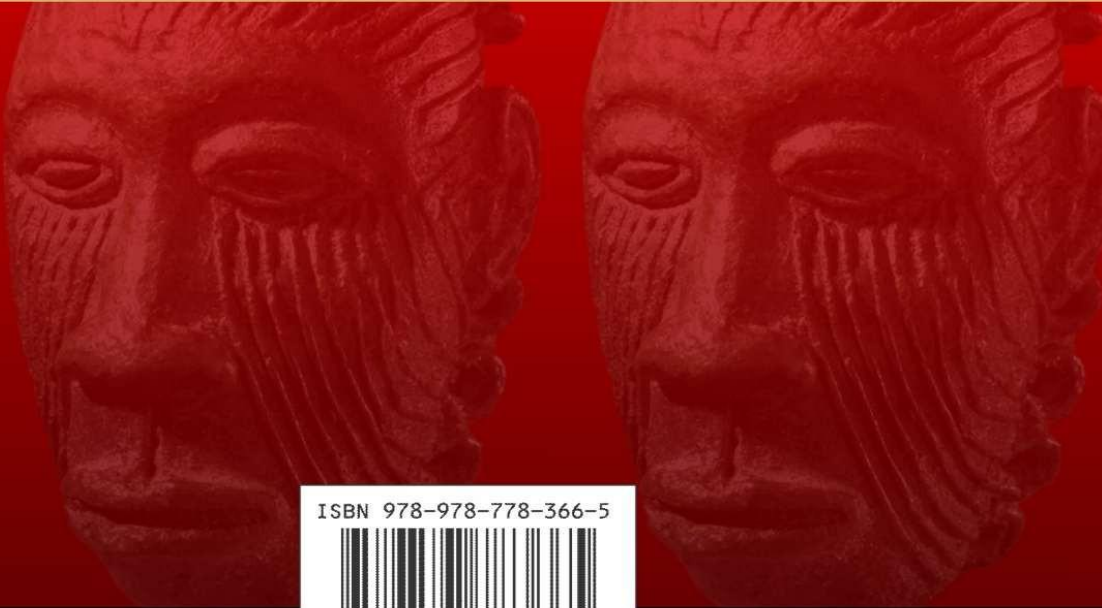
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